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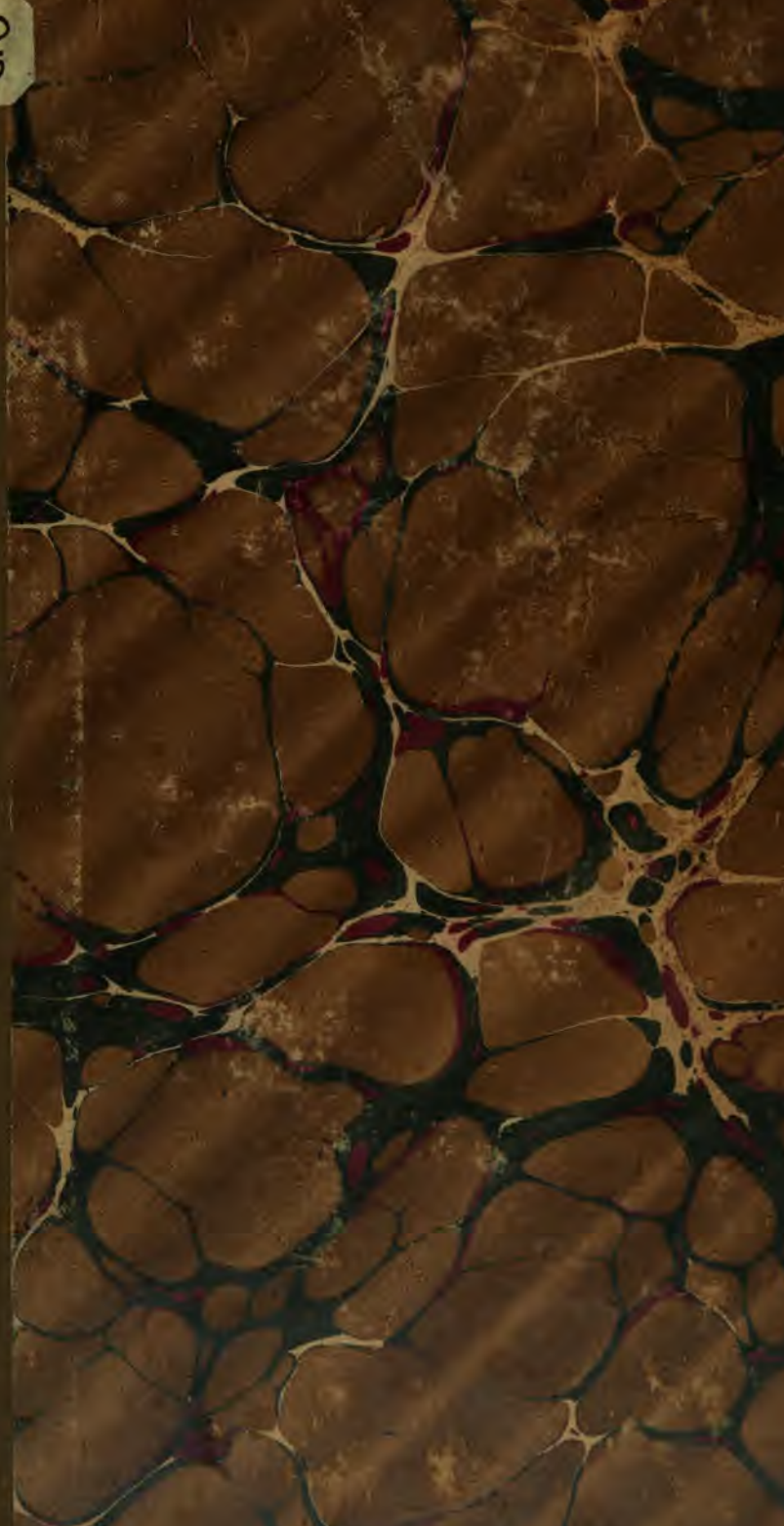
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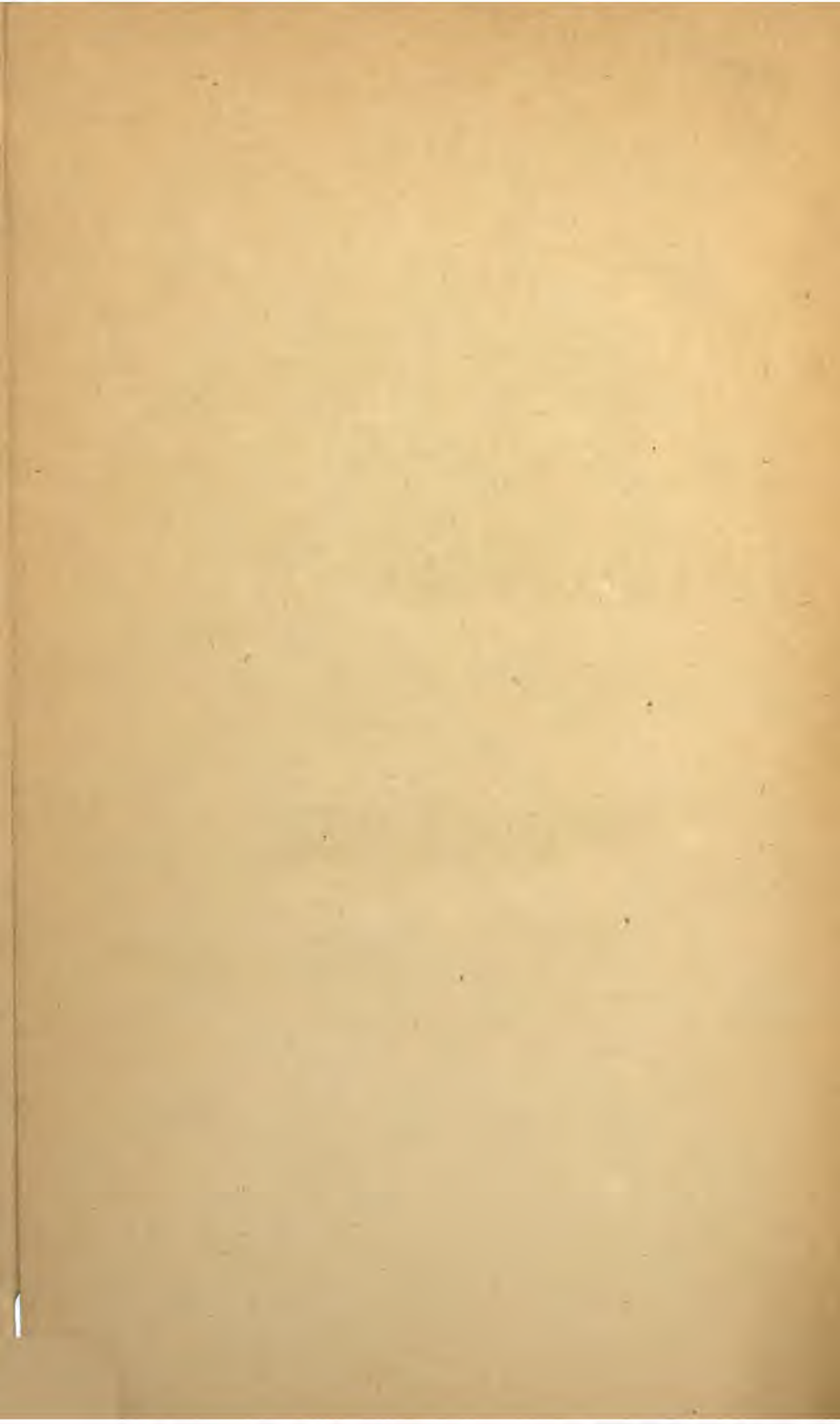
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FROM

Joseph H. Schaffner



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THE
GREAT CONTINENTAL REVOLUTION

MARKING THE
EXPIRATION OF THE TIMES OF THE GENTILES,
A.D. 1847-8.

IN REPLY TO
A LETTER FROM A MEMBER OF A SOCIETY OF PROPHETIC
STUDENTS.

TO WHICH IS ADDED
A REPRINT OF A LETTER, DATED JULY 15, 1845, ADDRESSED
TO THE REV. DR. WOLFF, ON THE EXPIRATION OF "THE
TIMES OF THE GENTILES," A.D. 1847, AND OF OTHER
OCCASIONAL PAPERS, ILLUSTRATIVE OF THE
PRESENT PERIOD.

BY
JAMES HATLEY FRERE, ESQ.

LONDON:
J. HATCHARD AND SON, 187, PICCADILLY;
SEELEY, FLEET STREET; NISBETT, BERNER'S STREET.
1848.

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THE
GREAT CONTINENTAL REVOLUTION,
&c.

February, 1848.

SIR,

I have to acknowledge a letter obligingly addressed to me in your own name, and in that of several others, requesting to know my present views upon the subject of prophecy.

It has been my misfortune, ever since I began first seriously to examine this subject, now thirty-four years ago, though entirely disposed to communicate whatever I had reason to believe had been given to me, and, on the other hand, to partake equally in any gifts that might be possessed by others, that I have remained nevertheless in reference to it an isolated individual; neither able to obtain admission amongst my contemporaries for those truths, the evidence for which, if ever examined, I was persuaded would be found irresistible;

nor, on the other hand, able to derive any profit from their views, which I have been constrained to consider, more or less, in every case, and particularly with respect to the Apocalypse, as built upon erroneous and defective foundations. Hence, having in 1814 published my Combined View of the prophecies of Daniel, Ezra, and St. John, containing *a minute interpretation* of those of Daniel *alone*, I have been unwillingly forced to wait for the completion of my work until the occurrence of events which were therein anticipated should verify my system, and compel the attention of the Church to the consideration of those principles upon which (I maintain) a true interpretation of the prophecies can alone be given ; for, until then, I felt that I could not advantageously, nor with any hope of success, attempt to bring forward the minute interpretation of Ezra and St. John ; although the manuscript of the former of these has been more than thirty years in my possession, and that of St. John would have been prepared at any time, without difficulty, had the Church (by their acceptance of what I had already published) shown any desire to obtain it.

In consequence of this lapse of time, most of the events anticipated, either in my "Combined View," or in subsequent occasional papers, have already taken place agreeably to those anticipations ; and these may be enumerated as follows, namely, 1st. The fall of the French empire, predicted in the spring of 1813, and fulfilled in April, 1814.

2ndly. The failure of Napoleon's attempt to re-establish it in 1815,—the defeat of his arms,—his being driven out of the kingdom of France,—and the only effect of his attempt being to bring upon that kingdom the judgment of the fifth apocalyptic vial of wrath;—which anticipation was formed on Napoleon's first return to France, in March, 1815, published in April, and fulfilled in part by the battle of Waterloo on the 18th of June following; and further by the consequent expulsion of Napoleon from the kingdom of France, and the occupation of that kingdom by the allied armies of Austria, Britain, Prussia, and Russia, from 1815 to 1818.

3rdly. The spread and prevalence of corrupt and revolutionary principles all over the papal continent of the western Roman empire, (in the period of the pouring out of the sixth vial of wrath on the eastern Roman empire,) preparatory only to the future great revolution of the next following, or seventh vial. Predicted in 1814, in the first edition of my "Combined View," and manifested in the revolutions of Naples, Piedmont, Spain, and Portugal, from 1820 to 1823.

4thly. The putting down of those revolutions, which were only preparatory in their nature, within the above period, in order that they might burst out with greater violence at the period of the seventh vial: Predicted, in the first case, when the Austrian army was about to enter the Italian peninsula, in order to put down the revolution at Naples;

and in the second, when the French army, under the Duke d'Angoulême, was, with a similar object, about to enter the Spanish peninsula.

The above series comprehends all the political events spoken of in the apocalyptic civil history of the divided western Roman Empire as to take place, from A. D. 1813, when I first began my inquiries into the meaning of the sacred oracles, down to the present time.

In like manner, with respect to the parallel Church history, the events described in Rev. xiv. 8—16, and xviii. 1—4, which were future at the time the Combined View was published, were anticipated in the most decided manner. These were, first, the Prophetic Societies, or the announcement by members of the Church of the judgments represented in prophecy as about to fall upon the papacy, and the papal Roman Empire. Secondly, the Reformation Society, or exhortations by members of the Church to the followers of Babylon to leave her communion previously to her fall. Thirdly, the Evangelical Alliance, (now in its infancy,) or the union of the followers of Christ of all the various denominations of the Church into one body, and their separation from the rest of the world, that they may be delivered from the final judgment of the vintage of wrath, or of the great day of the wrath of Christ, about to be inflicted upon his enemies; the predictions of which, as contained in the chapters above referred to, are so clearly and di-

rectly applicable to the societies above designated, that I will only observe that the dates of their several institutions were respectively in the years 1826, 1827, and 1846.

But though these results were highly satisfactory to my own mind, and will, I trust, prove so to others, yet the prediction which I brought forward in my writings with the greatest prominence, viz., that respecting the great continental revolution, and popular insurrection of the seventh vial, and the consequent rise of the infidel antichrist (the successor and representative of the late Emperor Napoleon the Great) to the throne and empire of Rome, together with the fall of the papacy, remains yet to be fulfilled. Whether I am correct in considering the present movements in Switzerland, Sicily, and the Italian Peninsula as the commencement of that great and final revolution so long expected, and looked forward to as bringing with it the complete vindication of all my former interpretations, a short time will probably show.* In the meanwhile I hail your inquiry, as being I trust an evidence, that an increasing and more particular interest upon the subject of prophecy is now arising amongst us, consequent upon the maturity of the times; and I am most willing to communicate my views to you

* When this portion of the text was written, that stupendous and generally unexpected event, the present French revolution, so strongly confirmatory of my views, had not yet broken out.

agreeably to your desire, as I should have been indeed at any time formerly in reply to a similar request; but the more so now, as I conceive that others perhaps, besides your own prophetic circle, may wish to learn whether at all, or how far, my former views are affected by the arrival of that epoch of A. D. 1847-8, which I have for so many years spoken of as to be one of the most remarkable to be found in prophetic history.

In explanation then of the general subject of the interpretation of prophecy, I have to observe to you, that it necessarily divides itself into two distinct branches;—1st, a series of predicted events; 2ndly, a series of chronological epochs: with respect to the series of events, so clear is the word of prophecy, that no error has occurred, or was likely to occur; I mean *as far as the literal interpretation of the text is concerned*.* In like manner, the series

* The supposition originally entertained, that the seventh vial would be included (together with the preceding six vials) in the thirty years of Daniel, ending A. D. 1822-3, led (with other reasons) to the almost necessary conclusion that what is to be performed by the Antichrist of the last days, as the eighth and last head of the empire, (Dan. xi. 40—45,) would be fulfilled *personally* by Napoleon Buonaparte, (who had already fulfilled, in the years 1796 to 1812, all the foregoing part of the prophecy, Dan. xi. 21—39). The lapse of time has corrected these erroneous suppositions; *the literal interpretation* of all the prophecies that relate to the infidel antichrist, in his last manifestation as sovereign of Rome, and eighth head of the empire remains however unaltered; to which, as given in my former work, and now

of chronological epochs, viz., the commencement of the papal period of 1260 years, A.D. 533; the commencement of the Mahometan period, A.D. 622; the termination of the papal period, A.D. 1792-3; the termination of the first jubilean period of 2401 years, A.D. 1798; the termination of the 1290 years of Daniel, A.D. 1822-3; the simultaneous termination, A.D. 1847-8, of the four periods of "the times of the Gentiles" of 2450 years; of the second jubilean period of 49 years; of the Mahometan period of 1225 years; together with that of the 2400 years of the vision of Daniel viii.; and, lastly, the termination of the 1335 years of Daniel xii. 12, or the commencement of the millennium, A.D. 1867, are all unalterably and unquestionably ascertained. It is only in the application of the one series of events,

about to be fulfilled, (the revolution of the seventh vial having unquestionably commenced,) I beg to refer the reader. See "Combined View of the Prophecies," second edit., 1826, pp. 483—508; also "Three Letters on Prophecy;" viz. Letter X. "On the Infidel Individual Antichrist," 1833, pp. 15—22.

In like manner, the subsequent idea that the seventh vial would come into the period of the twenty-five years of Daniel, from 1822-3, to 1847-8, led to my giving a detailed exposition of that vial on the first breaking out of the French Revolution of July 27, 1830. The anticipation was premature, but *the literal interpretation of the text* remains as it was; to which, as presently about to be fulfilled to its utmost extent, I now refer the reader. See "Eight Letters on Prophecy," viz. Letters I. and II., "on the seventh Vial," 1831, pp. 1—13.

See also "Observations on the Successful or Unsuccessful Anticipations of Unfulfilled Prophecy," in the appendix to this publication.

to the other series of epochs, that errors have occurred, or that the system, as I originally brought it forward, now thirty-four years ago, has been found capable, though only in two instances, of alteration, improvement, or farther development.

The first alteration which has been made is this, that whereas the restoration of the Jews, and the consequent termination of the seventh vial, were originally expected to coincide with the prophetic epoch 1822-3, it was found, when that year, which terminates the 1290 years of Daniel, arrived, that during the last thirty years of this period, viz. from 1792-3 to 1822-3, only six of the seven vials had been poured out, and my attention being thus directed to the examination of the text, I was enabled to discover, and to prove satisfactorily, in explanation, that the prophecy of Daniel xi. and xii., like the other prophetic visions which precede it, consists of two distinct parts, viz. first, the main prophecy terminating at chap. xii. 7, with the announcement of the restoration of the Jews; secondly, the explanation thereof by the attendant angel, who is commissioned to shew it to the prophet, contained in chap. xii. 8, to the end; these two distinct portions being of course parallel to each other in point of time. The erroneous idea, that the restoration of the Jews mentioned in verse 7 must necessarily, from its position in the text, precede the year 1822-3, mentioned in verse 11, was thus set aside, as it had rested entirely upon the supposition

that these two chapters formed one continued chronological prophecy throughout ; this correction relative to the epoch of the restoration of the Jews, and consequently of the termination of the seventh vial, not disproving or disparaging my general system, but forming a further improvement and development of it.

The second alteration which I have found it necessary to make, has been by the *further removal* of this seventh vial, and consequently of the restoration of the Jews, from the period of the twenty-five years of Daniel to one still subsequent ; in explanation of which I would observe, that when it was found, in 1823, that this vial was yet future, the natural inference was that it would occupy the next following period of twenty-five years, commencing A.D. 1822-3, and ending with the termination of the 2450 years of the times of the Gentiles, A.D. 1847-8 : and this date was so effectually established by the simultaneous termination of three other prophetic periods connected with the history of the Jews in the same year, that no doubt could be entertained with respect to the reality and significancy of the epoch ; and this being the case, no doubt or question ever suggested itself as to its being necessarily implied that the Jews would be actually restored in that year.

The lapse of time, and the arrival of the epoch has, however, now shewn that the period of the twenty-five years of Daniel, terminating A.D. 1847-8,

has been occupied solely by the works of the Protestant Church, *preparatory* to the pouring out of the seventh vial, and that this vial itself (terminating with the restoration of the Jews) must be the subject of the following period of the twenty years, from 1847-8 to 1867-8, now commencing, and immediately preceding the millennium; and the truth of this view, and the perfection and accuracy of the prophetic system, has been evidenced by the fact, that no sooner has the year 1847-8 arrived, and the consequently long-expected expiration of "the times of the Gentiles," than it has been marked by a revolution, which, since it has now (while my publication is still in hand) extended to the kingdom of France, we can no longer doubt to be the commencement of those stupendous judgments upon the fourth and last Gentile monarchy which are to accomplish its destruction, and to lead to the restoration of the Jews to their own land, with the cleansing of the sanctuary at Jerusalem from the Mahometan superstition: the present epoch being thus as unquestionably and precisely (and we may add, almost as forcibly) marked by the commencement of this new predicted series of judgments, which are to bring about these events, as it would have been by the actual events themselves; it moreover thus resembles more nearly the character of the expiration of the 1260 years captivity of the Gentile Church under the Papacy, which was marked, in the year 1792, not by the complete destruction of

that anti-christian power, but by the commencement of the series of judgments which was eventually to effect it: the first act in the series being, in the present case, the “great earthquake,” or universal continental popular insurrection and revolution of the seventh vial, predicted in Rev. viii. 5, xi. 19, and xvi. 18, as the first act in the series in the former case was the “great earthquake” or revolution of the sixth seal, in the year 1792, predicted in Rev. vi. 12 and xi. 13.

In reference to the alteration thus made in the prophetic system, I would observe, as it may interest some, that my last public declaration respecting the then future revolution of the seventh vial was in January, 1846, in a paper inserted in a periodical entitled the *Prophetic Herald*, (afterwards republished in the month of August of that year, appended to a tract entitled “The Harvest of the Earth,”) in which the near approach of A.D. 1847-8 led me to state my expectations in the following strong and decisive terms:—“I must now, according to my invariable practice, pursued during these thirty years, in anticipation of coming events, as deduced from the interpretation of the prophetic writings, declare, in reference to the present time, that if there be any system in the prophetic writings of Daniel and St. John, and if I have rightly apprehended that system, then the great Continental revolution of the seventh vial can hardly, as it appears to me, be deferred beyond the present year,” (1846.)

I then acknowledge that the time which remained previously to the epoch 1847-8 would appear "almost too short already" for completing the course of events predicted as to occur in the period of that vial. I adhered nevertheless to my statement, as the only one I could deduce from the principles I had laid down, half expecting, however, and shortly being thoroughly convinced, that the then approaching epoch, 1847-8, like that of 1822-3, must bring with it some development or alteration of my system ; but what it should be, I could not by any means conceive, as the termination of "the times of the Gentiles" in that year was proved by evidence, prophetic and mathematical, as strong as could be adduced for any event, either past or future ; and the restoration of the Jews to their own land, and the cleansing of the sanctuary of Jerusalem from the Mahometan superstition, have always been supposed, and would necessarily appear to be *immediately* connected with the expiration of those times. What imagination could not conceive, the event however has, as explained above, I apprehend, unfolded ; shewing that *the commencement* of a series of judgments which are to lead to the restoration of the Jews and the cleansing of their sanctuary, not the *termination* of them, marks the expiration of the Gentile and Mahometan periods.

Had not my system appeared already complete (for it did not occur to me as a defect, that the last twenty years of Daniel's times were assigned, ac-

ording to the view then entertained, only for the conversion of the world by the preaching of the restored Jews preparatory to the millennium, and contained no political event,) I should have looked forward to the approach of the epoch 1847-8, with the full expectation that it would bring with it some development and improvement of the divine science of prophetic interpretation, with the same interest with which astronomers formerly looked forward for many years to the time of the transit of our second planet over the sun's disc, as bringing with it a more accurate knowledge than they could otherwise by any means previously obtain of our solar distance ; and the result, far from being a disappointment to me, is, as a general confirmation, and at the same time in one particular an improvement of my system, most gratifying and satisfactory.

I hope I shall thus have complied with your request, and have fully explained my present views as to the prophetic period, and the place in the series of prophetic events at which we are now arrived ; and that I shall have also verified my anticipation formerly expressed, when referring to the correction made in 1823, I said, that if ever I should have occasion to make a second correction in my system, (though from its then apparent completeness I confessed I thought that highly improbable,) it would be, I was satisfied, upon grounds equally intelligible and justifiable.* And it will be farther seen, that

* Three Letters on the Prophecies, p. 29.

both these alterations improve the general system of interpretation, inasmuch as when the seventh and last vial was supposed necessarily to be included in the thirty years of Daniel, there were no political events remaining to occupy the two subsequent periods of the twenty-five, and twenty years immediately preceding the millennium; while the corrected adjustment now assigns the works of the Protestant Church preparatory to the effusion of the seventh vial, as the subject of the period of the twenty-five years ending in 1847-8, and the seventh vial itself, as the subject of the following period of the twenty years ending in 1867-8.

A long and discouraging experience leads me to apprehend that there are few in the Church who are now disposed to examine prophecy in its fundamental principles; and that this account of the adjustment of the series of prophetic events, with the series of prophetic epochs, may consequently prove unwelcome and uninteresting to many. But it is due to the inherent perfection of the subject, that no commentator should make any alteration in his expositions without explaining fully the grounds upon which his former opinion rested, and his authority for the change effected. And though the reader should not himself enter fully into this part of the subject, it ought to be a satisfaction to him to know that what I trust may be called a complete explanation and vindication of my general system of interpretation has been given to those who may be

disposed to examine it ; and that no doubt can exist but that the truly awful conclusions to which we must be brought as to our present position in prophetic history, have been necessarily and regularly arrived at.

The reader of merely popular works upon this subject would perhaps have preferred, that instead of tracing the development of the prophetic system from the commencement of my inquiries down to the present time, I should have exhibited it at once in its maturity ; merely shewing by extracts from my former works, that I have for a length of time directed the attention of the Church to the year 1847-8, as one of the most important amongst the prophetic epochs, and as connected with *an universal continental popular insurrection and revolution*, and that in a publication of so late a date as August, 1846, I spoke of the astonishing events which are now taking place around us, as then certain and imminent ; while from the present fulfilment of these anticipations I should deduce, as an unquestionable fact, that we are now at the commencement of the seventh apocalyptic vial of wrath, and of the last period of twenty years immediately preceding the millennium. Let me hope, however, that the cursory reader of prophecy will pass over with indulgence the foregoing demonstration of prophetic truth, and be satisfied for himself with being thus put in possession of such an important result ; and will at the same time forgive me when I confess

that *the existence of the difficulties* in the prophetic text, which I have felt myself now called upon to explain, together with the way in which they have been opened by the progress of time alone, are to me amongst the most interesting circumstances connected with the study of prophecy, and are indeed intensely so; and as when I first began to write upon this subject, my hope, next to that of being useful to the Church, was that I might impart to some one like-minded a pleasure corresponding to that which I myself received from some of the remarks of Mede, the father of scientific exposition; so I can not abandon that hope, but must consider the scientific student as well as the popular reader; being sensible, indeed, how incompetent I am to satisfy any of the just requirements of the latter.

But it will naturally be asked, what new ideas arise out of this correction of the prophetic scheme; and I would observe in reply, first, that it is calculated to make the strongest impression on our minds as to the awfulness of the events of the seventh vial now impending; I have formerly argued its superior importance, from the first six vials containing only *preparatory* judgments, the last of the six being professedly throughout a vial of *preparation*, and referring in its description of every particular event to the coming seventh; and also from its being found to belong to a distinct prophetic period, i. e. (as was then supposed) to the twenty-five years

of Daniel; the impression of its awfulness is now however greatly enhanced by the ascertained fact that it is separated from the preceding six vials by the interval of the whole prophetic period of twenty-five years, namely, from 1822-3, to 1847-8, during which all judgments have been suspended, and the nations which have been the subjects of them have enjoyed an unaccustomed tranquillity; and considering that this interval occurs immediately before those judgments which our Saviour compared to the destruction of the world by the flood, have we not reason to believe, that like the one hundred and twenty years which were accorded to the antediluvian race, as a space for repentance, during the preaching of Noah, while the ark was a preparing, and they repented not; so also that this interval and delay of twenty-five years, during which the Church in Britain has been carrying on her preparatory works, to the future saving of themselves, and of all that will take timely warning of the coming judgments, has been a like opportunity for repentance, though for the most part unimproved, granted to the continental nations about to be destroyed; of whom it is said in the account given of the pouring out of the preceding vials of wrath, (Rev. xvi. 9 & 11,) that "they repented not."

Secondly, we may observe, as a ground of rejoicing and thankfulness, that during this period of twenty-five years, the preparations of the Church of Christ in Britain for the approaching events of the

last vial, have, as far as they are predicted in the Apocalypse, chap. xiv. 1—16, and chap. xviii. 1—4, been completed; for they have proclaimed in prophetic terms the judgments about to fall upon Babylon; and they have resumed the work of the Reformation in exhorting the people of God to quit her communion, that they be not partakers of her sins, and receive not of her plagues; and lastly without distinction of sect or party, and renouncing the asperities of all parties, many have, and I doubt not in this, as with respect to all our former predicted works, under a divine influence, begun to unite themselves, on the simple ground of a common faith in Christ, in an Evangelical Alliance, as symbolized in Rev. xiv. 14—16. We should then thank God for the grace thus given to us, and take encouragement from it to expect his special protection amidst the awful events of the period upon which we are now entering.

Thirdly, it may be remarked, that the works of the British Protestant Church being carried on during the entire period of Daniel's twenty-five years, and thus forming a preface to the effusion of the seventh vial of wrath, illustrates the interesting truth, so inadequately understood by any commentator, ancient or modern, that the history of the apocalypse, like the narrative of the deliverance of the children of Israel of old out of Egyptian bondage, exhibits throughout, the contrast of God's gracious dealings towards his own chosen and pecu-

liar people, and his judgments upon the idolatrous nations devoted to destruction. To explain this more fully, it should be understood that in the nomenclature of the apocalypse the symbolical "Gentiles" or idolaters (Rev. xi. 2) who tread under foot the nominal or visible church during "forty-and-two months," or the papal period of 1260 years, represent the nine idolatrous papal nations of the western Roman empire; while contrasted with these are the symbolical twelve "tribes of the children of Israel," representing the contrast of the one Protestant British nation, alone chosen and called of God from out of the ten papal kingdoms of the western Roman empire, at the time of the Reformation, to be his peculiar people; in the same manner as Abraham and his seed were under the former dispensation alone chosen and called out of pagan idolatry; to whom also the privileges taken away from the Jewish nation have, according to the word of our Lord Jesus Christ, been accorded; and who have hitherto in a high degree above the papal nations of the Roman empire, through the grace of God, brought forth the fruits thereof; inheriting also in this latter dispensation the chief privilege of the Jews, for now to us, as formerly to them, are committed the oracles of God. May we not, like profane Esau, first become conscious of the value of these birthright privileges after we have irretrievably renounced them.

There are three passages where this contrast

occurs between the papal nations, or "Gentiles," and this protestant nation, represented, as being an *elect* nation, by 144,000 *chosen* out of all the tribes of Israel, viz. at Rev. vii. 1—8, Rev. xiv. and Rev. xv. xvi. The first of these is found towards the conclusion of the civil history of the western Roman empire, where a reference is made (Rev. vi. 17) to the seven vials of wrath, in these words, "The great day of his wrath," i. e. "the wrath of the Lamb," "is come." But previously to the commencement of the pouring out of these vials, in the year 1792, there is a vision of four angels, "holding the four winds of the earth," symbolizing the spirit of violence and discord by which the Roman empire was at this time to be "hurt," or afflicted: and they are commanded not to let them loose until "the servants of God," the Protestant British nation, here represented in their civil or national character, by the twelve tribes of Israel, should be taken under the divine protection, which is indicated by their being sealed in their foreheads "with the seal of the living God." This vision, as contained in Rev. vii. 1—8, forming the preface to the "seven last plagues or vials of wrath," as contained in the supplementary history of Rev. xvi., which are accordingly to be here next introduced; after the pouring out of which the apocalyptic history of the western Roman empire terminates with the vision of the heavenly state, (Rev. vii. 9, to the end of the chapter,) "They shall hunger no more, nor thirst any more," &c. &c.

It is earnestly to be hoped that the explanation of this beautiful and consolatory vision of the sealing of the tribes, may not fail to be duly received, and, though our national acknowledgments have not equalled our benefits, that there are few to be found who are unconscious of the peculiar favour which has been shown to this nation since the year 1792, when the judgments of God first began to be poured out upon papal and infidel France ; and were continued in succession until the capital of every kingdom in the western Roman empire, except our own, had been entered by the army of a victorious enemy. Deeply as we are now sinning, by our ingratitude and blind apostasy, the vision is calculated to encourage us even in the midst of our just apprehensions, by the assurance that that favour which was continued to us in our *national* capacity, as long as we stood faithful to our Protestant covenant, although it can now no longer be expected to be so prolonged to us, will be transferred and exhibited even in a higher degree, *individually*, to those who with true faith, love, and repentance, seek, amidst the coming trials, the divine protection.

The second place in which this gracious contrast is represented, is in the corresponding concluding portion of the history of the Church, where the xivth chapter is contemporary with the viith in the history of the empire, and describes the same people, the Protestant British nation ; but here in their ecclesiastical, not their civil, character ; they are,

therefore, symbolized as a *Church*, standing with Christ at their head, as “a Lamb,” on “the Mount Sion,” itself an emblem of the *Church*; and it is said of them, “these are they which were redeemed from among men, being the first fruits unto God and the Lamb,” that is, which were brought out of papal bondage, as a kind of “first fruits” of all the nations, at the period of the Reformation; after which their first great work, preparatory to the end, is symbolically described, viz. the preaching of the Gospel, by means of the British and Foreign Bible Society, “to every nation, and kindred, and tongue, and people;” followed by their other preparatory works, which have been already alluded to. And here we find that the favour of God, thus manifested towards the Protestant British nation, forms the preface to his last great judgment on the papal nations, represented under the symbol of the vintage of wrath in the concluding verses, 17—20, of this chapter.

I would here notice an advantage which has accrued from this late alteration in my system. It has often come across my mind that there was a peculiarity unexplained in the *miscellaneous* character of this chapter xiv., all the first part of it being a vision of grace and mercy, while at the end of it, the vintage of wrath, or the final judgment of the seventh vial, is appended. The relative connexion of the apparently discordant portions of it, is, however, now made clear, for it is found that the

former and latter parts of it are separated from each other, belonging to two distinct periods of Daniel ; and that the vision (verses 1—16) relating to the Church in Protestant Great Britain forms, as already stated, the accustomed preface to the vision (verses 17—20) describing the last act of God's wrath inflicted upon the papal nations.

The vials of wrath are mentioned once more in the Apocalypse, and that is where each vial is specifically described in all its details, in the supplementary history of chap. xv. xvi., common both to the civil and ecclesiastical histories of the Roman empire : and here, again, we see the same people, the Protestant British Church and nation, who had, at the time of the Reformation, " gotten the victory over the (papal) beast, and over his image, and over his mark, and over the number of his name," standing in a state of internal tranquillity, and favoured with victory over their enemies, (symbolized by " fire,") singing the triumphant " song of the Lamb," (before represented as standing at their head,) and " of Moses the servant of God, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints ; who shall not fear thee, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest." And indeed they have been manifested in our time, as in the days of old, and have also, we trust, in some adequate degree been acknowledged

by the British Church ; as Moses and the Israelites, from the shores of the Red Sea, sung their song of triumph and acknowledgment of God's mercies, when beholding his judgments inflicted upon the enemies of his Church, and its deliverance from its long captivity.

Here then God's gracious dealings with the Protestant British nation, as represented in chap. xv., are contrasted with, and form a preface to the detailed account of the pouring out of the vials of his wrath upon the papal nations, given in the succeeding chapter xvi.; corresponding in this to the preceding visions of chapters vii. and xiv., relating to the same period ; and thus, by a third example, are revealed the peculiar privileges which have been so long accorded to us as the one Protestant and chosen nation of the Roman empire ; but which it is to be feared that we have now altogether despised and cast away, to our irreparable loss.

I trust that the reader will not suffer the impression which the facts thus unfolded from the prophetic writings naturally would, and ought to make upon us all, to be weakened in his mind by any idea of the interpretation of these visions of the Apocalypse being ambiguous ; an idea which, however unjust towards this divine book, he will be liable to entertain on account of the great diversity of interpretations which have heretofore been given of it by different commentators. Were this a suitable occasion, I could show that no such uncer-

tainty legitimately exists; but has been entirely created by commentators overlooking those directions plainly and palpably given in the text itself, as to the order in which the chapters are to be chronologically understood,* and it may easily be conceived that a chronological disarrangement of its different sections, hitherto no doubt providentially allowed, must create a confusion and disorder in the interpretation of the whole book, fully sufficient to account for all the vain attempts at interpretation, and all the diversities of opinion which have been witnessed.

To those, then, who may have any confidence in me, I would simply, for the present, pledge myself to the truth of these interpretations; and I would not fear to pledge myself to prove this to every rational mind, should occasion require it, and should the attention of the Church happily, at length, be so solidly and efficiently directed towards the study of this book, as to form an adequate tribunal before which the high and holy cause of prophetic truth could be satisfactorily pleaded. It will be more grateful to me, however, omitting for a time all controversial discussion, (which shortly, if my views and expectations as to impending events prove correct, must indeed be rendered altogether and for ever unnecessary,) simply to unfold, though inade-

* See pamphlet on "The Structure of the Apocalypse," with chart of the text chronologically arranged, agreeably to internal marks and notices.

quately, its true meaning, as having throughout for its sole aim and object, the manifestation of the love of Christ towards his Church ; and which we have found to be exhibited in so beautiful and interesting a manner in the latter portions of the histories of the western Church and Roman empire by the three distinct visions above referred to.

But if our commentators, by inattention to the chronological directions given in the text of the Apocalypse, have failed to make known to us our national privileges as revealed in it, our statesmen, led away, it is to be feared, by studying politics by the brilliant but delusive light of modern liberality, and of man's wisdom, rather than by the calm and steady light of the preceptive and prophetic scriptures, which reveal the will and wisdom of God, have more grievously erred, and more deeply and essentially injured us, by renouncing for us those national privileges themselves ; depriving us first of our Protestant character as a nation, and threatening, ere long, to deprive us even of our Christian testimony. This abandonment of our Protestant principles, and the moral and political tendency towards Rome, manifested by so many of those authorized to represent us, and direct our temporal affairs ; as well as by ministers and members of our National Church, have long appeared to me as amongst the most striking, and at the same time the most awful indications of the maturity of the times. Our national apostasy might indeed be with certainty inferred from the

prophecies of Daniel ii. and vii., for nothing can be more strongly expressed there than the entire destruction and abolition of the whole Roman empire, of which we form an integral part; and nothing can be more sure than this, that God would not forsake us, any more than he would have done the Jewish nation of old, did we not first forsake him. But truly may the divine expostulation and reproof uttered by the mouth of the prophet Isaiah to Israel of old, be equally now applied to us in our national capacity: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

The prophetic scriptures duly understood, and attended to, and those relating to the Papacy have been long open to the Church at large, would have saved us, through the blessing of God, from these fatal national errors; and will still, in each individual case, prove the most powerful means to guide our steps aright amidst the prevailing delusions of the present day; and we may thus hope to experience the fulfilment of the promised blessing with which that divine book commences, which most fully of all the prophetic writings reveals the mysteries of iniquity now working in the world; "Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein;" to which are added these cautionary words,

now sounding in our ears with peculiar and unaccustomed force, "for the time is at hand."

Thus we have seen on the one hand the dangers with which we are surrounded; and on the other the strong ground of encouragement and consolation afforded us in the assurance that God has peculiarly distinguished this nation, first, by calling it to the knowledge of the truth of his Gospel, and then by extending to it, at all times, his peculiar favour and protection.

With respect to our present situation, a consideration which will shew it to be most critical, and our danger imminent, is this, that though there are twenty years to intervene from the present time to the commencement of the millennium, a portion only of these, and possibly a very few of them, may be occupied by the events of the seventh vial. It is not however necessary, nor perhaps expedient, to anticipate further upon this subject, for as it will depend upon the rapidity with which the series of events predicted as to take place within this period succeed to each other, these as they occur will speak for themselves, and give loud warning of the approaching crisis, which involves the coming of our Lord to terminate the Gentile dispensation by the battle of Armageddon, to be followed by the annihilation of all the kingdoms of the world as at present constituted, and the establishment of the universal dominion of the favoured people of God, the seed of Abraham under a divine theocracy; which series of

events, written on the prophetic page in large and unmistakeable characters, is as follows ; and the course of which we are now called upon to watch, as a merciful warning to ourselves of the period when we also, as one of the ten kingdoms of the old Roman empire, shall be involved in its general destruction.

1st. The spread of the present revolution all over the Continent, to result in a new arrangement or consolidation of the former ten kingdoms of the Roman empire into three only, viz. the empire of Austria, the empire of Rome, and one other kingdom. And with respect to the first part of this anticipation, in what a wonderful manner have not my words been verified, since, in an advertisement inserted in "The Record" of Monday, 21st February, for the purpose of calling the attention of the public to the prophetic import of passing events, I undertook to designate the movements which had then already taken place in Switzerland, Sicily, and the Italian Peninsula, as "*the commencement of the universal Continental popular insurrection and revolution of the seventh apocalyptical vial of wrath,*" the extraordinary, and generally unlooked for, revolution in the kingdom of France not having then broken out.

2ndly. The final fall and overthrow of the Papacy or Babylon the Great.

3rdly, The appearance of the Infidel Antichrist upon the throne of Rome in his last manifestation, as the septimo-octave head and sovereign of the di-

vided Roman empire, whose office it will be to finish the work, and complete the character as seen in its first manifestation in the person and work of the late Emperor Napoleon the Great.*

4thly. The attack of Imperial Austria, aided by Russia, upon the Emperor of Rome.

5thly. The repulse of Russia, and the fall of Austria by the sword of Rome.

6thly. The expedition of the Emperor of Rome, at the head of all the forces of the late papal, now infidel, Roman empire, into the Holy Land, and his conquest of Egypt.

7thly. His return from Egypt into the Holy Land, and his destruction with all his hosts at the battle of Armageddon; together with the final and general restoration of all the tribes of Israel.

And 8thly. The desolation of the late papal, then infidel, Roman empire by the armies or hordes of Russia.

After which will follow a period of unexampled trouble, "such as never was since there was a nation even to that same time," of which the sufferings of the Jews at the destruction of Jerusalem, when their first dispensation was brought to a close, afford the only true and adequate type. During these troubles the old Roman empire will utterly perish and disappear as to its former political forms; and

* See "Interpretation of Daniel's last Prophecy,"—"Combined View," pp. 355 to 508; also "Three Letters on the Prophecies," viz. Letter X. "On the Infidel Individual Antichrist," pp. 10 to 29.

Great Britain also will be involved in them, and perish as a kingdom by popular revolution and insurrection. After all these great and awful events, a certain period will be occupied in the preparation of the earth for the glories of the millennial reign, to be effected by the preaching of the restored and converted Jews, which period is designated in the last chapter of the prophet Zechariah as a day of progressive spiritual knowledge, or one, of which "the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night;" and then in reference to the millennium, which is to succeed to it, it is added, "But it shall come to pass that at evening time it shall be light; and it shall be in that day that living waters (the doctrines of salvation) shall go out from Jerusalem, and the Lord shall be king over all the earth; in that day there shall be one Lord and his name one:" for during that period of millennial glory and blessedness, the knowledge of the Lord shall cover the earth as the waters cover the sea, and the whole world will be under a theocracy, of which Jerusalem and its re-edified temple will be the seat; typified, and we may believe only faintly typified, by the partial Jewish theocracy as it existed in the days of Solomon, and before their long captivity under the Gentiles began. The prophet Daniel also refers to the blessedness of this period when he says, at the conclusion of his prophecy, "Blessed is he that waiteth and cometh to the thousand three hundred

and five-and-thirty days," or to the year of our Lord 1867-8; and St. John also speaks of this period of preparation as that during which the bride (the Church of Christ) makes herself ready for the marriage, (Rev. xix. 7,) declaring also, like Daniel, the blessedness of such as should reach the millennial period itself, saying, "Blessed are they which are called unto the marriage supper of the Lamb;" and again, in reference to the glorified portion of the Church, the risen saints, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

But we may ask if these things are so; if such are the final purposes of God as revealed in the holy Scriptures, both as regards the nations at large, and this country in particular, how earnestly ought we to seek the influence of the Holy Spirit, to bring us into a state of preparedness for it? And as all nations must come to an end, if the time is thus rapidly drawing near when our appointed race will have been run, and our numbered days finished, and we must be removed in order to make way for that universal kingdom of righteousness and peace which shall never be moved, how grateful ought we to be, that even in this act of the general overthrow of all the kingdoms of the Roman world now existing, the peculiar favour of God towards ours will still be manifested, not only by our surviv-

ing all the others, and being called upon to yield up our dominion in the full maturity of the age of the world, with the prospect of being then brought speedily under the universal and righteous governance of the Prince of Peace; but that we should also have these purposes of God so fully revealed to us in the prophetic Scriptures, that that day shall not come upon us unawares; and though the revelation be that of the termination of our existence as a nation; if we belong to the faithful portion of it, we shall not desire its prolongation, nor weep sore; but on the contrary, lift up our heads and rejoice greatly, knowing that our redemption draweth nigh.

God hath not so dealt with any nation, as regards our past history, neither doth he now so deal with any other as with ours; for excepting the few amongst the people of the papal continent who have heard the voice of warning, and left the communion of the apostate Church of Rome in time to escape her punishment, it is to be feared that the nations at large will be left to perish in the blindness and impenitence of their hearts; while it must be alone from the wilful neglect and disregard of the privileges we possess, if, with the scriptural knowledge so long accorded to us, we do not read in the events now taking place in the world the last awful signs of the times, and if so admonished, we do not flee for refuge to the only hope set before us in Christ; but if we do so, we may take encouragement from finding in the same holy Scrip-

tures, which speak of our preservation hitherto, a special promise also of extensive and conspicuous deliverance to be vouchsafed to us in the last days of universal trouble, in which promise our nation is termed "the remnant," or the small portion out of the papal Roman empire who should be called to the true knowledge of God; and we are, as in the prophecies of Daniel and St. John, classed with the Jewish nation, while we are described as being made partakers with them of a common blessing and benefit; for it is said, (Joel ii. 31, 32,) when speaking of the judgments of the last days, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call;*" from which I understand, that amidst these trials and tribulations, there will be a signal deliverance granted to the faithful church of Christ both at Jerusalem and in Great Britain; answerable to the former deliverances of Noah from the flood, of Lot out of Sodom, of Israel from the plagues of Egypt, and to the escape of the Christian Church from the destruction of Jerusalem by their flight to Pella.

It only remains to be considered in what attitude these awful events should be met, and there is no doubt that it should be in that of deep humiliation

and prayer, as becomes creatures and sinners upon such a wonderful manifestation of the power and presence of God; yet with a spirit greatly rejoicing, for the Christian will rejoice even in his own private afflictions, if so be they enable him to realize the Divine presence, and shut out from him in a measure the things of this world; how much more therefore when God reveals his power and makes bare his arm in the sight of all nations, not to chastise, but for the vindication of the cause of his Church: when having long deferred his judgments, and borne with that cry of his martyred saints, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth;" the time is at length arrived when he will require of this generation all the righteous blood which has been shed during her long and grievous persecutions; for already we can scarcely be said to anticipate, when we take up the anticipations of the prophet at Patmos, and imagine that we hear "a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged" "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand;" therefore "Rejoice over her thou heaven, and ye holy apostles and prophets;

for God hath avenged you on her." (Rev. xvii. 6 to xix. 2.)

And again, in reference to the kingdoms of this world, which, under the influence of the prince of this world, have allied themselves with the papacy, and aided her in her persecutions of the Church; shall not joy fill every heart when Jesus Christ appears "as Captain of the hosts of the Lord," to lead them to certain victory: for as when the seventh circuit of the seventh day had been made by the marshalled hosts of Israel round the devoted city of Jericho, they sent forth one united shout, upon which its walls fell down flat; so on the pouring out of the seventh vial of the seventh trumpet, the walls of the devoted city, partially affected only by the earthquake of the year 1792, are now already trembling and falling on every side by "a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great;" and we see "the lightnings," the manifestations of the divine power and presence, as generally acknowledged in this great event, and we also, as it were, hear the "thunderings and the voices," the exulting shout of the glorified church in heaven, saying, "It is done." (Rev. xvi. 17.) "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever;" (Rev. xi. 15,) while the Church on earth join in the exultation, "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all

nations shall come and worship before thee; for thy judgments are made manifest." (Rev. xv. 4.) Thus should the Church on earth, as here represented, sympathize with the Church in heaven in an act of holy rejoicing; while, as individuals, our Lord directs us to watch and pray always, that we may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man;" and warns us also to "take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day should come upon us unawares." (Luke xxi. 34—36.) We are also charged to occupy the talents committed to us until he come: and what a great responsibility under present circumstances rests with the ministers of the Gospel, whom Christ hath made rulers over his household to give them their meat in due season: blessed is that servant whom his Lord when he cometh shall find so doing." We scarcely know how short a time may now remain for them to labour in, and, on the other hand, how rich a harvest may, with the Divine blessing, be expected to reward their pains. While it is a ground of thankfulness that so many are already alive to our danger, and to their peculiar duties in reference to it; especially that a proposition for setting apart a particular day for humiliation and prayer, in reference to the present awful crisis, has been made by the minister to whom the Church is already most indebted for his exhorta-

tions on this subject; and further, that a public journal, which, in recording the events of time, has constantly, through good report and evil report, endeavoured to make their labours subservient to the interests of eternity, and to maintaining in its purity and integrity our national protestant character, now strongly urges that a general petition should be presented to government, that a day may be set apart by public authority, for humbling ourselves before God for our national guilt, and for supplicating the Divine mercy on our beloved country; with especial reference to the troubled and dangerous condition of Europe, and the astounding political events which are now transpiring throughout it; and though, as I have formerly observed, the only work assigned in prophecy to the Evangelical Alliance be that of united prayer, it seems that it would fall within the legitimate sphere of their action also thus to endeavour to move our civil rulers to set apart a day from ordinary occupations, in which we might nationally humble ourselves before God and seek his mercy; a petition of this kind coming from Christians of every denomination, casting aside all former prejudices and jealousies, would be entitled to the greatest weight, and might be expected to forward a measure, the value and importance of which cannot be too highly estimated, as being calculated to bring down blessings upon the country.

With respect to my own duties, I look forward

with joy and thankfulness to the prospect, after so long a period of anxious waiting and expectation, of my being at length permitted to bring before the Church what remains of the chronological prophecies of Ezra and St. John as yet unexplained ; and as there has appeared to me to be something almost supernatural in the veil which has been hitherto cast over the mind of the Church in reference to this subject, as well as in the impediments which have obstructed my own attempts to bring it forward ; so I am now encouraged to hope for unusual success from the consideration, that as we are arrived at the last of the prophetic periods of Daniel, we must at length have reached that peculiar period called by him “ the time of the end,” when we are to expect that the words of his prophecy (and we may infer of prophecy in general) will be no longer “ closed up and sealed,” (Dan. xii. 9 ; xi. 40,) but be received and understood by the Church at large ; and especially that a true interpretation of the apocalypse, while it will do away the lamentable differences of opinion which have hitherto existed relative to it, will evidence also, as therein revealed, the love and faithfulness of Christ, his power and unchangeable wisdom ordering all things from the beginning, and his unspeakable love as sharing through time and in eternity all the attributes he possesses, and all the offices he sustains as Mediator, with that Church which he has redeemed with his own blood ; thus affording her encouragements of the highest

kind, well suited, and we may believe graciously intended to sustain her in the midst of the awful events we are now called upon to meet.

APPENDIX.

Observations on the exclusive application in the preceding pages of the flight of the three angels mentioned in Rev. xiv. 6—10, and Rev. xviii. 1—4, to the institution and works of the British and Foreign Bible Society, the Prophetic Society, and the Reformation Society; and of the symbolical "Harvest of the Earth" to the "Evangelical Alliance."

THE visible symbols employed in prophetic language always receive their fulfilment in something definite, visible, and tangible, not in things invisible and ideal; and the precise objects represented by the flight of the three angels of Rev. xiv., I believe to be undoubtedly "The British and Foreign Bible Society," "The Prophetic Society," and "The Reformation Society." These societies should, however, be chiefly considered as being the outward and visible expressions of an inward and spiritual grace, specially bestowed upon the Church at the periods signified; all therefore who partake of the grace, though working by different instrumentalities, may be considered as virtually interested in the representation.

In like manner, the "Evangelical Alliance," symbolized, I believe, by "the harvest of the earth" of Rev. xiv. 14—17, may

justly be considered as only an outward expression of that love, (by the grace of God specially manifested in the Church at the time indicated,) which the true followers of Christ ought always to feel towards those who profess his faith, and bear his image, wherever they are found ; whom Christ will at all times, and doubtless under approaching trials, protect and bless.

It may be considered as a circumstance illustrative of the chronological character, and minute accuracy of the apocalyptic visions, that the fourteenth chapter, treating of the works of the Church from 1792 to 1847, does not include the various religious societies which, though in active operation during its period, had arisen at a date preceding it.

A corresponding circumstance, equally indicative of the chronological accuracy of the apocalypse, and confirmatory of the particular interpretation here given to its symbols, occurs in Rev. xvii. and xviii., describing "*the judgment*" of the seventh vial upon Babylon the Great, together with the special works of the Church preparatory to it, and commencing from the termination of the sixth vial in September, 1823 ; for it will be found that while the Prophetic and Reformation Societies, which originated in 1826 and 1827, are therein described, the British and Foreign Bible Society, though in active operation at the same time with these, yet, having been established at the earlier period of 1804, is consequently unnoticed.

It is to be observed, also, that as the fourteenth chapter of the Apocalypse, relates to the period during which the seven vials of wrath were pouring out upon the earth, the three societies described in that chapter appear to have been those specially raised up to declare these judgments of God, and to prepare the Church for them. Thus the British and Foreign Bible Society, in preparation for the coming of our Lord in judgment upon the nations, fulfils his prediction respecting the gospel being first preached to all nations as a witness unto them ; (Matt. x. 23 ; xxiv. 14 ;) the angel of Rev. xiv. 6, re-

presenting the members of the Church as occupied in the work of that society, having, it is said, "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, *for the hour of his judgment is come.*" (Rev. xiv. 6, 7.) An announcement, which could not have been stated as the peculiar message to the Church of any society established prior to the year 1792, when the vials of God's *wrathful indignation* upon the papacy and the papal Roman Empire first began to be poured out.

Again, on referring to the prefatory vision of "the judgment" of the seventh vial upon "Babylon the Great," describing the fall of the papacy, (Rev. xvii. 1 to xviii. 4,) we find that the Prophetic and Reformation Societies, alone mentioned therein, have peculiar reference to that event; the one proclaiming, in the language of prophecy, that Babylon was *about to fall*; the other exhorting the Church, in the name of Christ, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and warning her followers of the punishments which shall be inflicted upon those who join themselves to, or continue in her communion, "saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." (Rev. xiv. 10.)

Thus the time in which these three particular societies first appeared, and the special objects which they had in view, are found to be peculiarly appropriate to the periods and objects of the respective visions into which they are introduced.

Extracts from former publications, containing anticipations relative to the events of the period of the seventh vial, upon which we are now entering.

“ The rise of Antichrist in his last form, as eighth head or
 “ sovereign of the empire, has always been expected to take
 “ place at the pouring out of the seventh Vial; the ground of
 “ which expectation is, that the papal Roman Empire, the Great
 “ City of Rev. xvi. 19, then assumes a new form, undergoing a
 “ tripartite division; but it appears from the prophecy of Ezra,
 “ that Rome and Austria will form two of these states, (the
 “ third being uncertain,) and it is an unquestionable prophetic
 “ truth that whosoever shall become at that time Emperor or
 “ sovereign of Rome, necessarily thus becomes eighth and last
 “ head of the empire, and therefore the Antichrist of the last
 “ days, under whom the Roman Empire will go into perdition.
 “ And as it will be satisfactory to show that this expectation is
 “ founded on prophecy alone, and not on any present supposed
 “ probability of events, the following passage relative to the
 “ sixth and seventh Vial is given from the edition of 1814, in
 “ which year even the fifth Vial had not begun its course—
 “ ‘ The period of the sixth Vial is unnoticed in the eleventh
 “ chapter of Daniel, we may learn however from Saint John,
 “ that during this period preparations will be going forward for
 “ that event which will once more bring *Antichrist* into notice;
 “ for it is said that the three unclean spirits of Paganism,
 “ Popery, and Infidelity, will go forth at this time working
 “ miracles, to gather together the kings of the earth to the great
 “ day of the battle of God Almighty, from which we must con-
 “ clude that during this period *Antichrist** will wonderfully, and

* The prophecies of Daniel relating to Antichrist in his *first manifestation*, as seventh head of the western Roman empire, were fulfilled in the person of Napoleon Buonaparte. See “ Combined View of the Prophecies,” pp. 355—482. Those relating to Antichrist in his *second manifestation*, as eighth head of the empire (including an enigma yet unexplained) are, I conceive, now about to be fulfilled.

“as it were miraculously, recover his ascendancy over the
 “minds of men; or at least that all manner of corrupt principles
 “will prosper, and thus prepare the way for that event, which will
 “once more place “the Kings of the Earth” under his controul;
 “for it is the Beast out of the bottomless pit, who is the eighth
 “and last head, or ruler, of the Roman Empire, who leads the
 “armies of the kings of the earth at the great battle of Arma-
 “geddon. On the pouring out of the seventh Vial, the second
 “great Earthquake of the Apocalypse will take place, “the
 “Great City will become divided into three parts, the cities of
 “the nations will fall, “and great Babylon will come in re-
 “membrance before God, to give unto her the cup of the wine
 “of the fierceness of his wrath.” * It is evident that it cannot
 “be many years before this Earthquake will take place. It will
 “be apparently of wider extent than the Earthquake of the
 “year 1792, for that was confined to “a tenth part of the
 “City,” or to one of the ten kingdoms of the divided Roman
 “Empire, but this seems unlimited. The eighth Head of the
 “ten-horned Beast, or the eighth head of the Roman Empire, who
 “is to be the same individual† as the seventh, will now arise;
 “that is Antichrist will place himself upon the throne of Rome;
 “which after having been successively the seat of Paganism
 “and Popery, will become the seat of Infidelity. The Papacy
 “will at this time suffer a second fall, and a severe judgment
 “will be inflicted upon it. It is probable also that Antichrist
 “will avow himself, more decidedly than he has ever hitherto
 “done, as the head and patron of Infidelity; nor should I be
 “surprised were he, during this short period of his reign, to
 “complete the likeness that exists between Paganism, Popery,
 “and Infidelity, by commencing an infidel persecution of the
 “Church of Christ.” ‡

* Rev. xvi. 19.

† In reference to the words “the same individual,” see note in page 46.

‡ Here ends the extract from the first edition of 1814; the remainder is from the edition of 1826.

“ How long it may be before this revolution of the seventh
 “ Vial takes place, which has thus been looked forward to, from
 “ the first, as the period of the reappearance, in power, of the
 “ infidel Antichrist of the last days, we have no means of decid-
 “ ing; all that we know, is, that an interval of two years and a
 “ half has now occurred since the preceding Vial closed in the
 “ Western Empire, and all the preparations for this ‘ Earth-
 “ quake’ were completed; and, that it is the next great event
 “ that is to take place there. Neither have we the means of
 “ decidedly judging whether, after he shall have thus appeared
 “ having sovereignty in the city of Rome, any time will inter-
 “ vene before he becomes, in verses 40—45, the subject of this
 “ prophecy,” (viz. of Daniel xi. 21—45,) “ and leads the nations
 “ to the battle of Armageddon. We are told by the prophet
 “ Ezra, that after the tyrannical and imperial reign of France
 “ had terminated; it should be succeeded by two other imperial
 “ powers, Austria, and Rome; who should rule ‘ in like sort,’*
 “ (though with inferior dominion,) over the kingdoms of the
 “ western Empire: but whether the precedence which imperial
 “ Austria has held since the fall of imperial France forms any
 “ part, or the whole, of this predicted ‘ governance of the
 “ (Roman) world,’ as far as she is concerned; and whether it
 “ contemplates a *contemporary* reign of Austria and Rome, the
 “ event only can shew. The most natural inference undoubtedly
 “ is, that as this prophecy of Daniel began to notice Buonaparte
 “ from his first appearance upon the stage of public affairs, in
 “ the year 1796; that it also notices Antichrist from his first
 “ rise to the headship of the Empire; and that the attack made
 “ upon him by the Emperors of Austria and Russia, described
 “ in ver. 40, takes place at that period; which is conceived to
 “ be that of the first pouring out of the seventh Vial.

“ It would be entering perhaps too much into particulars
 “ were I to observe, how well the idea of his being attacked *on*
 “ *his first rise*, by the kings of the South and the North, agrees

* 2 Esdras xi. 34.

“ with that of his rise being brought about by the renewed
 “ breaking forth of that revolutionary spirit, which these poten-
 “ tates have bound themselves to put down ; yet it was by rea-
 “ soning as minutely upon the future, that I was enabled, in
 “ 1814, to ascertain that the going forth of the unclean spirits
 “ under the sixth Vial, most probably predicted the miraculous
 “ prevalence of all manner of corrupt principles, tending to a
 “ future great popular revolution ; and I am fully satisfied that
 “ had I not anticipated this, as the fulfilment, neither should I
 “ have recognised it when it occurred, and the termination of
 “ the great period of the 1290 years, in the year 1822-3, would
 “ thus have appeared to have been without any marked prophetic
 “ event.

“ The advantage, therefore, of giving as it were a paraphrase
 “ upon the text of prophecy, while yet unfulfilled, being very
 “ great, a commentator should not be deterred from doing so,
 “ through the fear of his reasoning proving in some trivial in-
 “ stance erroneous, for if it really be *reasoning*, it must neces-
 “ sarily under any circumstances tend greatly to the future
 “ advancement, and elucidation of the subject.

“ I would now proceed to observe, that though all things
 “ appear to be nearly politically prepared for the last great
 “ crisis, yet the unprepared state, even of the spiritual Church
 “ of Christ, for the second advent of her Lord, and the clear in-
 “ timations of prophecy (Rev. xiv. 8, and 9—11. xviii. 1—3,
 “ and 4, 5) that she hath yet two great preparatory works to
 “ perform before the end come, would lead us to expect some
 “ delay.* May the time thus granted, be it little or much,
 “ before the fulfilment of the remainder of the prophecy (verses
 “ 40—45) begins to take place, (the events of which it is evi-
 “ dent will occupy but a short period,) be employed by all the
 “ ministers and members of the spiritual Church, according to

* This anticipation was shortly afterwards remarkably fulfilled by the
 establishment of the Prophetic Society in June, 1826, and of the Reforma-
 tion Society, in the following year, 1827.

“ the clear intimations of the divine will, in strenuous exertions
 “ to prepare this country in particular, hitherto so favoured, and
 “ in general all that name the name of Christ, for those awfully
 “ great and glorious events of which the expedition of Antichrist
 “ into the Holy Land, described in the following verses, is the
 “ immediate forerunner.

“ Ver. 40. ‘ And at the time of the end shall the King of the
 “ South push at him, and the King of the North shall come
 “ against him like a whirlwind, with chariots, and with horse-
 “ men, and with many ships ; and he shall enter into the coun-
 “ tries, and shall overflow, and pass over. 41. He shall enter
 “ also into the glorious land, and many countries shall be over-
 “ thrown, but these shall escape out of his hand, even Edom,
 “ and Moab, and the chief of the children of Ammon. 42. He
 “ shall stretch forth his hand also upon the countries ; and the
 “ land of Egypt shall not escape. 43. But he shall have power
 “ over the treasures of gold, and of silver, and over all the pre-
 “ cious things of Egypt ; and the Lybians, and the Ethiopians
 “ shall be at his steps. 44. But tidings out of the East, and
 “ out of the North shall trouble him ; therefore he shall go forth
 “ with great fury, to destroy and utterly to make away many.
 “ 45. And he shall plant the tabernacles of his palace between
 “ the seas, in the glorious holy mountain ; yet he shall come to
 “ his end and none shall help him.’ ”

“ The prophecy here speaks of a new period in the history of
 “ *Antichrist*, introducing it in these words, ‘ and at the time of the
 “ *end* shall the King of the South push at him.’ It describes a
 “ joint attack upon him by the King of the South, or the Em-
 “ peror of Austria, of whom mention has been so largely made
 “ in the former part of the prophecy, and by the King of the
 “ North, or the Emperor of Russia, in which he will employ, a
 “ great naval force. The term, *entering into the countries*, must
 “ imply some extraordinary movement of the Infidel Power ; and
 “ he is described as passing over, with his army, to some other
 “ country. It appears that on this expedition he will chiefly

“ proceed by land, for he enters into Judea, or ‘the glorious
 “ land,’ before he invades Egypt. This being his course, it is
 “ possible that it will be at this time that ‘the Great Head’ of
 “ the Eagle of Ezra, ‘on the right side’ will, according to his
 “ symbolical description, ‘devour the Great Head on the left,’*
 “ that is, imperial Rome will overthrow imperial Austria. It
 “ is possible also that this expedition of Antichrist may be then
 “ directed upon Constantinople, and that he will thus become
 “ the instrument of the second and greater judgment upon
 “ ‘ASIA,’ or the Mahometan Apostacy.† It may also be con-
 “ nected with a partial restoration of the Jews, whose Messiah
 “ it has always been supposed by the ancient Christian Church
 “ he would declare himself to be, and he may lead some of them
 “ back to the Holy Land. He then enters Egypt and approaches
 “ the confines of Lybia and Ethiopia. *But news from the East*
 “ *and from the North will trouble him*, for he will, I apprehend,
 “ hear of the march of the ten tribes, or of ‘the Kings of the
 “ East,’ towards the Holy Land, for whom the way has been
 “ prepared by the entire removal, or great reduction in the
 “ strength, of the Ottoman Empire; and he will hear of the
 “ advance of the Russians also ‘from the North,’ under whose
 “ protection the Ten Tribes may be restored. If indeed at the
 “ approaching advent of the true David, in whom Israel has ‘ten
 “ parts,‡ their call to the Holy Land should not be expected to
 “ be of a more miraculous character. For I doubt not that it
 “ was to them that, at his first advent, his birth was miraculously
 “ announced, (as well as to the shepherds of the tribes of Judah
 “ and Benjamin,) and that the ‘wise men from the East,’ in-
 “ structed by the revelation of God, were representatives of these
 “ ten tribes who then, led by the guidance of a star, visited the
 “ land of his nativity, and by their gifts, acknowledged him as
 “ their king.

* 2 Esdras xi. 35.

† xvi. 1.

‡ “ And the men of Israel answered the men of Judah, and said, We have
 “ ten parts in the king, and we have also more right in David than ye.” 2
 “ Samuel xix. 43.

“ Thus much, at least, is however certain with respect to
 “ Russia, that she will, at this time, once more act a prominent
 “ part, and that the hosts of the North will overrun all the Con-
 “ tinent, and become an exceeding bitter plague to the Papal
 “ nations. Saint John says, (Rev. xvi. 21,) ‘ There fell upon
 “ men a great Hail out of heaven, every stone about the weight
 “ of a talent, and men blasphemed God because of the plague
 “ of the Hail, for the plague thereof was exceeding great.’ Anti-
 “ christ, on hearing the intelligence from the North and from
 “ the East, will return into the Holy Land, and will then plant
 “ his tabernacles between the Mediterranean and the Dead Sea
 “ in the glorious holy mountain of Jerusalem : there, if not
 “ throughout the whole extent of the Holy Land, the treading
 “ of the wine-press will take place, and he and all his army
 “ perish under the manifest vengeance of God.

“ This last great contention between the powers of light and
 “ darkness ; when our Saviour, it is to be believed, will person-
 “ ally manifest himself in behalf of his Church, is thus sublimely
 “ described in the Apocalypse, chap. xix. ver. 11—21 ; being a
 “ portion of the explanatory vision, shewn by the angel relative
 “ to the Trumpet History, commencing with the period of the
 “ seventh Vial, and referring to events which are to take place
 “ in the Eastern Roman Empire, or ‘ without the (Papal) City.’

“ ‘ And I saw heaven opened, and behold a white horse ; and
 “ he that sat upon him was called Faithful and True ; and in
 “ righteousness he doth judge and make war. His eyes were
 “ as a flame of fire, and on his head were many crowns ; and he
 “ had a name written, that no man knew but he himself ; and
 “ he was clothed with a vesture dipped in blood : and his name
 “ is called THE WORD OF GOD. And the armies which were in
 “ heaven followed him upon white horses, clothed in fine linen,
 “ white and clean. And out of his mouth goeth a sharp sword,
 “ that with it he should smite the nations : and he shall rule
 “ them with a rod of iron, and he treadeth the wine-press of the
 “ fierceness and wrath of Almighty God. And he hath on his

“vesture and on his thigh a name written, KING OF KINGS AND
 “LORD OF LORDS.’ Christ and his army having been thus
 “described, there follows a description of Antichrist and his
 “army. But first we are told of their gathering together, or
 “of the preparations for this battle, by the voice of the imperial
 “‘Sun’ or Emperor of the West; who, in consequence of the
 “going forth of the three unclean spirits under the sixth Vial
 “has been elevated to this dignity, and for this express purpose.
 “—‘And I saw an angel standing in the Sun: and he cried
 “with a loud voice, saying to all the fowls that fly in the midst
 “of heaven, come and gather yourselves together unto the sup-
 “per of the great God. That ye may eat the flesh of kings, and
 “the flesh of captains, and the flesh of mighty men, and the
 “flesh of horses, and of them that sit on them, and the flesh
 “of all men, both free and bond, both small and great.’ Then
 “follows the battle and the result of the battle in their entire
 “destruction.—‘And I saw the Beast, and the Kings of the
 “earth, and their armies, gathered together to make war against
 “him that sat on the horse, and against his army: and the
 “Beast was taken, and with him the false prophet that wrought
 “miracles before him, with which he deceived them that had
 “the mark of the beast, and them that worshipped his image.
 “These both were cast alive into a lake of fire, burning with
 “brimstone. And the remnant were slain with the sword of
 “him that sat upon the horse, which sword proceedeth out of
 “his mouth: and all the fowls were filled with their flesh.’—It
 “is also to be observed that the scene of this battle is pointed
 “out in Rev. xiv. 20, where it is said that ‘the wine-press was
 “trodden without the City, and blood came out of the wine-
 “press, even unto the horse bridles, by the space of a thousand
 “and six hundred furlongs’ or throughout the whole extent of the
 “Holy Land.

“The 1260 years of the Papal Beast being past, and the
 “period in which the battle of Armageddon is fought being that
 “of the Infidel Beast, it is the latter, (under whom the kings of the

" earth are gathered together to this battle, as stated in Rev.
 " xvii. 12, xix. 19,) which is spoken of when it is said that
 " ' *the Beast* was taken, and cast alive into the lake of fire.'
 " But as it is necessary to mention the two-horned Papal Beast
 " of Rev. xiii., (who here also meets his final destruction,) to
 " avoid the necessity of the repetition of the term ' *the Beast*,'
 " as referring to the two different objects, Infidelity and the
 " Papacy, we find that this latter is now first called by a new
 " name, ' *The false Prophet*,' accurately descriptive of his cha-
 " racter; and as an explanation of the term, it is added, that he
 " ' wrought miracles before him,' (the ten-horned Beast,) ' with
 " which he deceived them that had received the mark of the
 " Beast, and them which worshipped his image;' which makes
 " it evident that ' *The false Prophet* ' is only another name for
 " the two-horned (Papal) Beast of the earth, of Rev. xiii.
 " 11—18, where a similar description is given of him.—And
 " upon the wording of this explanatory passage it is to be ob-
 " served, that though the scarlet-coloured Beast of the bottom-
 " less pit, properly, only represents infidelity, or the infidel
 " king; yet, as carrying the ten horns," (which always repre-
 " sent the western Roman empire as *territorially* divided into
 " the same ten kingdoms,) " it may be, and is here, used as a
 " symbol of the Roman Empire generally; in the presence of
 " whom the (papal) false prophet did work his lying miracles,
 " principally, it is true, during the period of the 1260 years,
 " but doth indeed still continue to work them, though the em-
 " pire is now in its infidel period.

" Another and no less minute account of the battle of Arma-
 " geddon is given in the prophecy of Ezra, where it is made the
 " subject of a separate vision, as follows. ' I dreamed a dream
 " by night: and lo, there arose a wind from the sea, that it
 " moved all the waves thereof. And I beheld, and lo, that man
 " waxed strong with the thousands of heaven: and when he
 " turned his countenance to look, all things trembled that were
 " seen under him. And whensoever the voice went out of his

" mouth, all they burned that heard his voice, like as the earth
 " faileth when it feeleth the fire. And after this I beheld, and
 " lo, there was gathered together a multitude of men, out of
 " number, from the four winds of the heaven, to subdue the
 " man that came out of the sea. But I beheld, and lo, he had
 " graved himself a great mountain, and flew up upon it. But
 " I would have seen the region or place whereout the hill was
 " graven, and I could not. And after this I beheld, and lo, all
 " they which were gathered together to subdue him were sore
 " afraid, and yet durst fight. And lo, as he saw the violence
 " of the multitude that came, he neither lifted up his hand, nor
 " held sword, nor any instrument of war ; but only I saw that
 " he sent out of his mouth, as it had been a blast of fire, and
 " out of his lips a flaming breath, and out of his tongue he cast
 " out sparks and tempests, and they were all mixed together,
 " the blast of fire, the flaming breath, and the great tempest ;
 " and fell with violence upon the multitude which was prepared
 " to fight, and burned them up every one, so that upon a sudden
 " of an innumerable multitude nothing was to be perceived, but
 " only dust and smell of smoke,"—which is thus interpreted.

" " This is the meaning of the Vision : whereas thou sawest
 " a man coming up from the midst of the sea ; the same is he
 " whom the Highest hath kept a great season, which by his
 " own self shall deliver his creature :—and whereas thou sawest,
 " that out of his mouth there came as a blast of wind, and fire,
 " and storm ; and that he held neither sword, nor any instru-
 " ment of war, but that the rushing in of him destroyed the
 " whole multitude that came to subdue him ; this is the inter-
 " pretation.'

" Behold, the days come, when the Most High will begin to
 " deliver them that are upon the earth, and he shall come, to
 " the astonishment of them that dwell on the earth. And one
 " shall undertake to fight against another, one city against
 " another, one place against another, one people against an-
 " other, and one realm against another. And the time shall be

“ when these things shall come to pass,—then shall my Son be
 “ declared, whom thou sawest as a man ascending. And when
 “ all the people hear his voice, every man shall in their own
 “ land leave the battle they have one against another, and an
 “ innumerable multitude shall be gathered together, as thou
 “ sawest them, willing to come, and to overcome him by fight-
 “ ing. But he shall stand upon the top of the mount Sion, and
 “ Sion shall come, and shall be shewed to all men, being pre-
 “ pared and builded, like as thou sawest the hill graven without
 “ hands. And this my Son shall rebuke the wicked inventions
 “ of those nations, which for their wicked life are fallen into the
 “ tempest; and shall lay before them their evil thoughts, and
 “ the torments wherewith they shall begin to be tormented,
 “ which are like unto a flame: and he shall destroy them with-
 “ out labour by the law which is like unto fire.’

“ Upon which description of this eventful battle I will only
 “ remark, that in the Apocalypse we are told that Antichrist
 “ and his armies will be destroyed by the sword proceeding out
 “ of the mouth of Christ: which symbol Ezra explains, when
 “ he says that the instrument of their destruction is ‘ the law,
 “ which is like unto fire;’ for Christ is here represented as ‘ the
 “ Word of God,’ through whom alone he reveals himself unto
 “ man; and as at his first advent he revealed the love of God,
 “ in all its wonderful and inconceivable extent, so, at his second
 “ coming, he will in like manner reveal the attribute of the
 “ holiness of God, or that law which requires the utter destruc-
 “ tion of those who shall have neglected, and accounted as a
 “ light thing, the only means by which God can extend mercy
 “ to sinners. ‘ Kiss therefore the Son, lest he be angry, and
 “ so ye perish from the right way: if his wrath be kindled,
 “ yea but a little, blessed are all they that put their trust in
 “ him.’

“ The battle of Armageddon, and the destruction of the In-
 “ fidel King, is also thus spoken of, as taking place at the same
 “ time with the restoration of the Jews, in the xxx. chapter of

“ Isaiah, ver. 25—33. ‘ And there shall be upon every high
 “ mountain, and upon every high hill, rivers and streams of
 “ water’ (the copious effusions and reviving influences of the
 “ Holy Spirit upon the Church) ‘ *in the day of the great slaughter,*
 “ when the towers’ (the established temporal kingdoms of the
 “ earth) ‘ fall.’

“ Moreover, the light of the moon shall be as the light of the
 “ Sun, and the light of the Sun shall be seven-fold, as the light
 “ of seven days ; *in the day that the Lord bindeth up the breach*
 “ *of his people, and healeth the stroke of their wound.*’

“ ‘ Behold, the name of the Lord cometh from far, burning
 “ with his anger, and the burden thereof is heavy : his lips are
 “ full of indignation, and his tongue as a devouring fire. And
 “ his breath as an overflowing stream shall reach to the midst
 “ of the neck, to sift the nations with the sieve of vanity ; and
 “ there shall be a bridle in the jaws of the people’ (the spirit
 “ of violence, of St. John, and the setting themselves up to
 “ reign, of Ezra) ‘ causing them to err.’

“ ‘ Ye shall have a song as in the night when a holy solem-
 “ nity is kept ; and gladness of heart, as when one goeth with
 “ a pipe to come into the mountain of the Lord, to the Mighty
 “ One of Israel. And the Lord shall cause his glorious voice
 “ to be heard, and shall shew the lighting down of his arm
 “ with the indignation of his anger, and with the flame of a
 “ devouring fire, with scattering and tempest and hail-stones.
 “ For through the voice of the Lord shall the Assyrian’ (the
 “ enemy of the ancient Church, a name for Antichrist,) ‘ be
 “ beaten down, which smote with a rod’ (of iron) : ‘ and in
 “ every place where the grounded staff shall pass, which the
 “ Lord shall lay upon him, it shall be with tabrets and harps,’
 “ (the rejoicings of the Church,) ‘ and in battles of shaking will
 “ he fight with it. For Tophet is ordained of old ; for the
 “ king” (the infidel king of Daniel, the eighth head of the
 “ empire, of St. John,) ‘ it is prepared, he hath made it deep
 “ and large : the pile thereof is fire and much wood : the

“breath of the Lord, like a stream of brimstone, doth kindle
“it.’

“Upon which particular description of that desired consum-
“mation which the Church now holds, in almost immediate
“prospect, we may remark, that Isaiah appears to have seen
“with the same spirit as the other prophets, the two personali-
“ties of Antichrist forming as it were but one character ; for
“there can be but little doubt that the smiting of the rod
“refers, at least in part, to the acts of Antichrist as seventh
“head ; who was during the last thirty years a rod of iron, in
“the hand of God, to break in pieces the papal nations ; and
“who is here spoken of apparently as the same person whose
“destruction is yet to come at the battle of Armageddon. And
“it may be that the prophet unfolds the mystery of the true
“character of Antichrist, where he says,—‘Rejoice not thou,
“whole Palestina, because *the rod of him that smote thee is*
“*broken* : for out of the serpent’s root shall come forth a cock-
“atrice, and his fruit shall be a fiery flying serpent,’ shewing
“like St. John, when he describes the infidel Antichrist under
“the symbol of the septimo-octave head, that he has a two-
“fold character ; his last form springing out of a preceding
“form. And it is probable that it is of Antichrist, viz., of his
“past invasion of Egypt as seventh head, or of his future in-
“vasion of it as eighth head, or of both united in one view,
“that Isaiah speaks, when he says, (chap. xix. 4,) ‘The Eryp-
“tians will I give over into the hand of a cruel lord ; and a
“*fierce King* shall rule over them, saith the Lord, the Lord of
“hosts.’

“The prophecy of Daniel thus proceeds to speak of those
“events which shall follow, and be immediately connected with,
“the battle of Armageddon.

“Chap. xii. verse 1. ‘And at that time shall Michael stand
“up, the great Prince which standeth for the children of thy
“people ; and there shall be a time of trouble, such as never
“was since there was a nation, even to that same time : and

“ at that time thy people shall be delivered, every one that shall be found written in the book.’

“ Several prophecies, which have formerly been noticed, shew that the great conversion of the Jews will be by the manifestation of Christ at the period of the battle of Armageddon; of whose miraculous conversion that of St. Paul was considered by Mede to have been a type. The standing up of the archangel Michael in their behalf refers to their restoration as a nation, or to the re-establishment of their civil polity; nations being represented in the early part of this prophecy as under the guardianship of particular angels. The time of trouble succeeding to the battle of Armageddon is that during which we are told by the prophet Zechariah,* as is confirmed by other prophets,† that the discord amongst the nations shall be universal; in which the Jews also ‘ shall fight at Jerusalem,’ and in which St. John informs us that ‘ the remnant,’ or those of the nations of the western empire who may not have been present at the battle of Armageddon, shall also be slain ‘ with the sword of him that sat upon the horse, which sword proceedeth out of his mouth;’ or by the righteous indignation of his law, executed, in this case, by the northern armies. And if that which is about to take place be indeed the great manifestation of the holiness of God, and of his long-delayed wrath, how hardly shall the righteous be saved in these times of trouble, and where shall the ungodly and the sinner appear?

“ When it is said to Daniel, in reference to this period of trouble, ‘ at that time *thy people* shall be delivered,’ ‘ every one that shall be found written in the book;’ as referring to the Jews, it seems to imply, as is apparently intimated by other passages of Scripture,‡ that not all of that nation then

* Chap. ix. 13—15; x. 5—7; and xiv. 13, 14.

† Obadiah, verse 18. Micah v. 4—9. Isaiah xi. 14.

‡ Isaiah iv. 2—4. Jer. xxx. 7. Ezek. xx. 33—44.

“ living will be immediately admitted to the great privileges
 “ prepared for them, but that there will be an election ac-
 “ cording to grace, and that their wickedness and hardheart-
 “ edness will be purged out from amongst them by many and
 “ severe trials before they are re-settled in their own land.
 “ But this passage is equally applicable to us Gentiles, who
 “ should watch and pray, that in the awful and trying days
 “ here described, we may be found to have faith in Christ,
 “ and to be amongst the number of those who are ‘ written
 “ in the Lamb’s book of life.’ And hence the importance of
 “ that previous warning and exhortation, which is, through the
 “ apostle John, addressed by Christ to his Gentile Church, at
 “ the period when the sixth angel pours out his Vial:—‘ Be-
 “ hold I come as a thief. Blessed is he that watcheth, and
 “ keepeth his garments, lest he walk naked and they see his
 “ shame.’ Blessed is he that has renounced his own righte-
 “ ousness, and is clothed with the perfect righteousness of
 “ Christ, with which he may appear with boldness in the pre-
 “ sence of God, and who, when Christ saith, ‘ Surely I come
 “ quickly,’ is able to reply with the apostle, ‘ Even so; come,
 “ Lord Jesus.’ ” *

* See “ Combined View of the Prophecies of Daniel, Ezra, and St. John.”
 2nd edition, 1815, revised in 1826, pp. 483—507.

Extract from "A Minute Interpretation of the fourteenth chapter of the Apocalypse," relative to the period of the seventh Vial.

" Having brought the history of the Church to a close, with
 " the interpretation of the fourteenth chapter of the Apoca-
 " lypse, it remains to be observed, with respect to our present
 " position in prophetic history, and our future expectations,
 " that now, upon the theatre of Italy, is about to be solved
 " that interesting problem, formerly discussed,* whether the
 " imperial tyrannical reigns of Rome and Austria will be for
 " any space of time contemporary, that is, whether the last Anti-
 " christ who must shortly be raised to the throne of Rome
 " by the development of the present continental revolution,
 " will be so with the consent of, or in opposition to Austria.
 " The time of the destruction of all the kingdoms of the world
 " is involved in this question ; for, as the attack made by the
 " emperors of Austria and Russia upon Antichrist, thus mani-
 " fested in his last form, is described in Dan. xi. 40, as almost
 " the immediate precursor of the battle of Armageddon, if
 " there be no period after his rise during which he will reign
 " in Rome in friendship with Austria, that final act is even now
 " almost close at hand. If, from the prophetic civil history, we
 " turn to the ecclesiastical, we shall be confirmed in the idea
 " that the battle of Armageddon is not far distant ; for I can
 " have but little hesitation in saying that the movement now
 " manifesting itself in the Church, distinguished as it is by the
 " characteristics of prayer for the nation, in reference to the
 " present awful crisis of our affairs, and by the act of the sepa-

* See Combined View, edit. 1826, pp. 486, 487.

"ration of the Church of Christ from his enemies, is the com-
 "mencement of that harvest of the earth, which immediately
 "precedes the vintage of wrath. We therefore find to be united
 "in the events of the present day, the last political sign of the
 "effusion of the seventh vial, and the last ecclesiastical sign of
 "the separation between the servants of Christ and his enemies ;
 "combining to prove that the great crisis is near at hand. Nor
 "can we suppose that when Antichrist shall be raised to the
 "throne of Rome, virtually, by so strong a principle as the revo-
 "lutionary excitement now pervading the whole continent, the
 "period of his comparative quiescence or of the contemporary
 "reigns of Rome and Austria, can, under any circumstances, be
 "of long duration ; neither can the harvest of mercy be supposed
 "much to precede the vintage of wrath. Whether, however,
 "a longer time occur, or whether, as in former cases, the
 "separation of the people of God only takes place on the very
 "eve of the infliction of the judgment, it becomes all to be
 "watchful that they may be found prepared for that great day,
 "when Christ shall manifest himself in wrath towards his ad-
 "versaries.

"Referring then once more to the typical history, which we
 "have endeavoured to illustrate, we may affirm, that the
 "seventh circuit of the seventh day hath already been made
 "round the walls of the modern Jericho : the voice is to be
 "considered as having already gone forth from the mediatorial
 "throne, saying, ' It is done : ' and the Church in general who
 "have been comparatively silent upon the subject of the
 "judgment coming upon the world, as revealed in prophecy,
 "until ' the time of the end,' or period of the seventh vial,
 "has during the last few years, in which the prophetic voice
 "has gone forth, been loudly heard ; as, at the corresponding
 "period, was the voice of the hosts of Israel, who were com-
 "manded *not to speak, nor make any noise with their voice,*
 "*neither to let any word proceed out of their mouth,* until they
 "were bid to shout on the seventh circuit of the seventh day.

" The times of the Gentiles being " at this time " expired, *
 " it may now be said of all the kingdoms of the divided Roman
 " Empire, as was once announced to the ancient Babylon, its
 " prophetic type, that their days are numbered, and finished.
 " They have been weighed in the balances, and have been
 " found wanting. With respect also to this country in par-
 " ticular, the time of our preservation as the Protestant nation,
 " standing in the situation of the ancient Israel, the peculiarly
 " favoured people of God, is drawing to its close; and the re-
 " establishment of the literal Israel in their former supremacy
 " is at hand; while we have already begun to cast off our
 " Protestant character, which has hitherto been our shield and
 " protection; and blasphemous acts of impiety, and open
 " defiances of Christ, are perpetrated in our metropolis, sur-
 " passing even those which distinguished the first period of
 " revolutionary and infidel impiety in France. Indeed, the
 " interesting question which now alone remains to be decided
 " with respect to this country is, to what extent the deliver-
 " ance of individuals may be vouchsafed, in that time of
 " general trouble which is fast approaching? So far we know,
 " that the believing Church is, under all circumstances, called
 " upon to rejoice, and never more than in times of difficulty
 " and trial, when she may expect peculiarly to enjoy the mani-
 " festation of the presence of her Lord; and the time is come
 " that, in conformity to the type which we have considered,
 " her voice should be united as the voice of one man, to pro-
 " claim with a triumphant shout, ' THE LORD HATH GIVEN US
 " THE CITY,' the walls of which now tremble with the poli-
 " tical earthquake of the seventh vial, and shall ere long fall
 " down flat; when the saints of the Most High shall take the
 " kingdom, and possess the kingdom for ever, even for ever

* The words in the pamphlet published in 1831, from which this quotation
 is made, are as follows, viz. "The times of the Gentiles being *nearly* ex-
 pired," they are altered in this place to render it applicable throughout to the
 present date, 1848.

"and ever,' and the joyful acclamation shall be heard throughout the universal heaven, saying, 'The Lord God omnipotent reigneth,' (Rev. xix. 6,) and of his dominion, kingdom, and power there shall be no end. Even so, Amen."*

July 12, 1831.

These Letters having been written during the time when the seventh vial was supposed to occupy the twenty-five years of Daniel, from 1822-3 to 1847-8, the French Revolution of 1830 was almost necessarily considered to be the commencement of that great continental revolution predicted as to take place within its period ; and, at the same time, a remarkable movement going on amongst the members of the British and Foreign Bible Society, with the object of effecting a change in the form of their proceedings, by commencing them with *prayer*, to the exclusion of *Socinians*, together with the simultaneous establishment of "*meetings for prayer, in reference to the awful and critical state of the Church and nation,*" seemed also to indicate the incipient fulfilment of a contemporaneous event predicted in the history of the Church under the symbol of "the harvest of the earth."

The revolutionary evil spirit which then manifested itself amongst the continental nations ; and the spirit of prayer and separation from unbelievers which manifested itself at the same time in the Protestant British nation, may justly be considered as connected with, and the precursors of, those more advanced events, the formation of the Evangelical Alliance in 1846, and the breaking out of the great continental revolution of the year 1848 ; but prophetically I must consider the revolution of 1830

* See "Eight Letters on Prophecy," viz., Letter VIII., containing "A Minute Interpretation of the Fourteenth chapter of the Apocalypse, as illustrative of the type of Jericho," pp. 77-80, 1831.

as distinct from that of 1848, as having occurred in a different prophetic period; it is also distinguished in itself, both from the present revolution and that of the year 1792, to which two events the symbol of an earthquake appears to be exclusively applied, by its not having like them terminated in the establishment of a republic.

Our supposed position in prophetic history in 1831 being found to be our actual position in 1848, the anticipations written at the former period, and quoted above, (having been founded on the text alone,) are precisely applicable, when considered as referring to the present time.

ON THE EXPIRATION OF THE "TIMES OF THE
GENTILES," A. D. 1847.

To the Rev. Joseph Wolff, D.D., &c.

MY DEAR DR. WOLFF,

Those who have any beneficent or literary object in view have reason to think themselves fortunate indeed if they have been able to enlist your extraordinarily active and benevolent exertions in their cause. The Friends of Conolly and Stoddart are not the only persons who should congratulate themselves in this respect: I have myself to thank you for having aided me materially in my endeavour to open to the Church important truths hitherto unreceived, which I believe nevertheless to be clearly deducible from the prophetic scriptures: I allude to your kindness in having ascertained for me on your former visit to Bokhara, in the year 1832, that the reading of Daniel viii. 14, in the two oldest Hebrew manuscripts, there extant, is not, as in our copies, 2300, but 2400 years; as I had previously inferred must be the case in any ancient copy of the Scriptures, from the internal evidence of prophecy alone, leading to the direct inference, that the approaching year 1847 will be an epoch of the utmost prophetic importance: and though I regret that, on your second perilous expedition to that place, you were so circumstanced as to be precluded from further examining these manuscripts, which would have been desirable on many

accounts, yet as far as my particular object is concerned I have little to regret, as your having formerly ascertained that they contain that reading, and the confirmation of it by five ancient manuscripts, also found by you at various times in Chaldea, at Ispahan, Adrianople, Meshed, and Ulsh-Kelesia, leaves me, I think, nothing more reasonably to desire in the way of evidence.*

You mentioned in a letter you were so kind as to write to me dated 14th May, 1835, stating some further particulars relating to these manuscripts, that the Jews of Bokhara on being informed by you that such a result of the examination of Dan. viii. 14, in their most ancient copies of the Scriptures had been anticipated in England, "on the ground of simple calculations," replied, that we "Gentiles in Europe must be a very wise people."

Now we are, doubtless, a very wise people, capable of any investigation, and of making any discovery or advance in science; but we are also, at least in England, a very busy people, and where every one is occupied in his own pursuits, and probably also by his own prepossessions, it is often difficult to gain attention to any truth, or to any discovery however important in its results, so that it may be long before it makes its way and be-

* Dr. Wolff, in the narrative of his recent mission to Bokhara in the years 1843—1845, says, vol. ii. p. 2, The Jews in Bokhara have in their synagogue "an ancient manuscript of Daniel, and in chap. viii. is the number two thousand four hundred instead of two thousand three hundred." Again, p. 240, he says of the Armenian convent of Ulsh-Kelesia, "In that convent I found an ancient manuscript of the Bible in the Armenian tongue; and my friend, J. H. Frere, will be glad to learn that on his account, I looked particularly at Dan. viii. 14, in which the number 2400 is found. Thus the Hebrew MSS. at Bokhara, at Adrianople, and Ulsh-Kelesia, confirm his hypothesis."

To these three manuscripts are to be added a second mentioned by Dr. Wolff, as found by him at Bokhara, one in Chaldea, one at Meshed, and another, (mentioned in his letter of 14th May, 1835, as esteemed to be of the fifth century,) found by him at Ispahan, "seven copies in the whole," containing the same reading of "2400."

comes generally admitted, if it be not, peradventure, lost for ever. It becomes therefore desirable for any one in possession of such truth, to take every opportunity of inculcating it. I am therefore willing to take advantage of the occasion of your return to England to address to you, and through you to the Public at large, a few observations illustrative of a truth which you have by your former and later researches assisted me to prove, namely the probable importance of the coming epoch A.D. 1847, than which it is impossible that any subject can at this time be more universally interesting; and I shall endeavour to explain upon what grounds, two and thirty years ago, this its importance was first inferred by me. Again, what confirmations I have subsequently obtained of it, independently of that very satisfactory one which your researches have produced. And lastly what is the character, as testified by prophecy, of this now rapidly approaching epoch: and as two and thirty years of the intermediate space have now already passed away since it was first given by me to the Public, and little more than two years remain unexpired before it arrives, it will be very interesting to me under these circumstances to state the grounds of my past and present belief; and the public, or some portion of it, may be more willing now than formerly to examine these grounds, seeing that their judgment upon them, whether favourable or adverse to mine, will in so short a time be refuted or confirmed by the event: nor can my observations on this subject be with more propriety addressed to any one than to yourself, not only as relating to the East which has been the chief scene of your labours, but more particularly, because I have to appeal to you for the result of your researches, which afford the strongest evidence of the importance of the coming epoch alluded to; which you have indeed yourself made known, both at Jerusalem, and in various other places in your travels throughout the East.

I shall therefore now endeavour to state for the satisfaction of those interested in scriptural truth, and as simply and intelli-

gibly as I can, the reasons upon which I first formed, and still maintain, my opinion.

In the year 1813 I was led in the good providence of God to examine the historical prophecies of Daniel and St. John, when they appeared to be so clearly opened to my mind that in several instances the ordinary course of prophetic interpretation was even reversed, and instead of learning the interpretation of the prophecy from history, I learnt the history first from the clear unaided language of the prophecy ; indeed, the present may be considered as almost a case in point, for what I have first to explain is the manner in which I was led to infer from the clear language of the prophecy of Dan. viii. (joined to the consideration also that the number 2300 has none of the characteristics of a sacred number, which 2400 has,) the fact, since substantiated, that the period of the vision is erroneously given in our version, and that in any ancient Hebrew copy it would be found to be not 2300, but 2400 years ; which reading is indeed already known as that of the Vatican manuscript of the Septuagint, or Greek version of the Bible, itself no mean authority.*

It will be found upon examination of Dan. viii. that the conquests of Cyrus over Lydia to the *west*, over Armenia to the *north*, and over Babylon to the *south*, are most accurately described in the following words of the prophecy, viz. : "I saw the ram pushing *westward*, and *northward*, and *southward*, so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great." The importance of these victories of Cyrus, especially of the last of them, the conquest of Babylon, by which he established the Medo-Persian as the second of the four great empires of the world, is so great, and the description here given is so entirely inapplicable to any other period in the

* "The Vatican and Alexandrian MSS. are the two noblest remains of antiquity, and contest the palm of priority in age and estimation." "The Codex Vaticanus is supposed by Michaelis on the whole to be of higher antiquity than the Alexandrine." *Elsley's Annotations*, page xxii.

history of the Medo-Persian Empire, that it was utterly impossible for me to interpret the vision as commencing from any other date than the year B. C. 553, when these conquests of Cyrus were just about to take place ; being the year also in which the vision was seen.

The length of the vision, as terminating with the cleansing of the Eastern Sanctuary or Temple of Jerusalem from the Mahometan superstition, is however in our text of Dan. viii. 14, declared to be a period of 2300 years, which considered as commencing A. B. 553, would bring its termination to the past year A. D. 1747, when no such event took place. The only report then that I could make upon the examination of this prophecy, (as an honest interpreter who had full confidence in his subject, and was assured that if he was faithful to it, whatever difficulties might for a time appear, he should in the end be borne out harmless,) was this, that with our present text, stating the length of the vision as 2300 years, *no interpretation* of it could be given ; accordingly I gave my interpretation only hypothetically, on the supposition that it would be found in some ancient Hebrew manuscript that our text was defective, and that the reading of the Vatican copy of the Greek Septuagint, viz. 2400 years, would be confirmed as the true reading ; bringing the cleansing of the Eastern Sanctuary down to the future year 1847. This expectation was the ground of my request made to you previously to your first expedition to the East, that you would examine this text in the most ancient manuscripts you could meet with, and I need not say how satisfactory has been the result confirming it appears, by six most ancient Hebrew manuscripts, and by one in the Arminian tongue, the correctness of my anticipations relative to the future termination of this vision, A. D. 1847.

I have now to mention a second evidence, tending to establish the year 1847 as the epoch of the cleansing of the Eastern Sanctuary from the Mahometan superstition, of an equally unsuspecting character with the foregoing, inasmuch as the confirmatory

fact was not known to be a fact, when a reference was made to it, as an expected future confirmation.

In explanation of which, I must observe that it was a favourite idea of a preceding celebrated commentator, forming indeed the basis of his general system, that Popery in the west, and Mahometanism in the east, were *contemporary* apostacies, beginning at the same date, A. D. 606: and reflecting upon this view, now many years ago, as being an unauthorized, and too early a commencement for the latter power, I said within myself, if we wish to know the commencement of the Mahometan period, we must go to the Mahometans for it, and the only era which a commentator is authorized to assume is their era, viz. the Hegira A. D. 622: then reflecting farther that I had already ascertained from Dan. viii. that Mahometanism would terminate A. D. 1847; and having also previously ascertained, and shewn in my theory of sacred numbers, that all prophetic periods were squares, or cubes, or some other known arithmetical form of number, I said to the person who was with me, "now if I take 622 from 1847 I shall find it is a square number." I did so, and found that the Mahometan period, thus defined, was one of 1225 years; for 1847 less 622, makes 1225; and on trying to extract the square root of this number, I found it to be indeed as I had anticipated, an exact square, having 35, (the dividing of the sacred number 70,) for its root, for 35 times 35 make 1225. Now here was another credible and unsuspecting testimony to the year 1847; for I could no more see (having made no previous trial) that the difference between that number and 622 would be a square number, (except on the principle that it contained the Mahometan period, and therefore was most probably a square,) than being in England, I could read the number 2400 as the text of Dan. viii. 14, in the scriptures at Bokhara.

A third evidence of an equally unsuspecting character tending to establish the year 1847, was this; it occurred to me on the ground of the date of the Ram and the He-goat being signifi-

cant, as the commencement of the Mahometan period of 2400 years, that the year in which the vision of the Great Image was seen, might be also significant, as the commencement of some other sacred prophetic period, or square number ; and I found accordingly upon trial, that from B. C. 603, the date of this vision, containing the times of the four Gentile monarchies, to A. D. 1798, which I had many years before shewn was the date of the pouring out of the third Apocalyptic Vial of wrath upon the city of Rome, the metropolis of the last of these monarchies, was a square number ; for B. C. 603 added to A. D. 1798, makes 2401 ; and 49 times 49, (or what is the same time thing, for the period is a fourth power, 7 times 7 times 7 times 7,) also makes 2401, and I found farther, that another of these squares, a fiftieth 49, (or 7 times 7) added to the preceding period, thus ending A. D. 1798, brought me again down to my former ascertained period of the cleansing of the Sanctuary of Jerusalem, A. D. 1847.

The important truth then flashed upon my mind that in the 49 times 49, or 2401 years, the period of the vision of the Great Image, commencing B. C. 603, and ending A. D. 1798, I had found the antitype to the 49 years during which and for no longer a period, it was permitted by the law to an individual of the seed of Abraham to alienate the inheritance of his fathers ; after which it must necessarily return to him : and in like manner in the fiftieth 49, commencing A. D. 1798, with the fall of the papal government of Rome, (the Apocalyptic Babylon the antagonist of Jerusalem,) and ending A. D. 1847 with the rise of Jerusalem, and the restoration of the seed of Abraham to their own land ; I had also found the antitype to the fiftieth, or Jubilean year, in which under the law, in the case of every individual Jew, that restoration was effected.

And yet further having before found by such a remarkable anticipation, as already explained, that the period from the Hegira A. D. 622, to A. D. 1847, was the square number 1225, for A. D. 622 taken from A. D. 1847, leaves 1225. I now found

also that from the date of the vision of the Great Image, B. C. 603, the commencement of my newly found Jubilean period, to the same date of the Hegira A. D. 622, was the same square period, for B. C. 603 added to A. D. 622 makes equally 1225; the Hegira, it will be seen, thus dividing the whole period of the 2450 years of the times of the Gentiles into two equal squares, each having 35 for its root, the sum of the roots making therefore the sacred number 70. Thus the re-establishment of the Jews in Jerusalem in the year 1847 was found to be doubly indicated in the prophecies of Daniel, first by the expiration of the period of the 2450 years of the vision of the Great Image, as illustrated by the type of the Jubilee, proving that the Jews will be restored to their own land in that year; and secondly by the expiration of the 2400 years of the vision of the Ram and the He-goat, indicating also that the sanctuary at Jerusalem will be cleansed in that same year from the abominations of the Mahometan superstition. And we have also a third indication from the nature of the period itself, commencing A. D. 622, and ending A. D. 1847, as being found to be a square, or sacred number.

Though desirous to conclude my letter, lest it should become wearisome, I cannot do so, with justice to my subject, without explaining that property of the number 50 which constitutes it a sacred number, suitable to be the type of the period of the long subjugation of the Jews to Gentile domination; as another sacred period, that of 70 years, was the assigned duration of their first captivity under Babylon.

The peculiar property of the number 50, is that it exhibits a double combination of squares, for if you divide it into equal parts, each half will be the square number 25, the root of which is 5, for 5 times 5 is 25; again if you divide it according to the Mosaic institution into the periods of 49 years of alienation, and 1 year of restitution, each part will be also a square, having respectively 7 and 1 for their roots, for 7 times 7 is 49, and once 1 is 1: and the root, of the various squares, constituting this

typical Jubilean period of 50 years, are thus found to be 7, 5, and 1.

The antitypical period of "the times of the Gentiles," of 2450 years, commencing B. C. 603, and ending A. D. 1847, has the same peculiar property, for if you divide it into two equal parts at a point indicated by the Hegira, A. D. 622, each half will be the square number 1225, the root of which is 35, for 35 times 35 makes 1225. Again, if you divide it as indicated by the pouring out of the Apocalyptic vial of wrath upon Rome, A. D. 1798, into 2401 years of alienation, and the 49 years of commencing restitution, each part will be a square, having respectively 49 and 7 for their roots, for 49 times 49 makes 2401, and 7 times 7 makes 49, and the roots of the various squares constituting the antitypical Jubilean period of 2450 years are thus found to be 49, 35, and 7.

Each of these Jubilean periods, the typical and the antitypical, is thus found to have the same property, and to consist of a combination of squares founded on the sacred number 7, indicative of its possessing in the highest degree a sacred character; the two as connected together forming a combination of squares perfectly unique in the science of numbers.*

* The institution of the Feast of Tabernacles, prescribing the number of the sacrifices to be offered on each of the seven days of the feast, supplies another remarkable instance (confirmatory of the Jubilean system of squares) of a peculiar form of number being applied to sacred purposes. The form here is that of a series of arithmetical progression by unity, viz. 7, 8, 9, 10, 11, 12, 13, (see Num. xxix. 13—32,) of which series the first term it will be perceived is 7; the terms are 7 in number; and the sum of the terms is 70. This series is also like the Jubilean combination of squares unique of its kind in the science of numbers, for it is the only series of arithmetical progression by unity, in which the first term, the number of terms, and the sum of the terms, are capable of being all expressed by the same digit; which digit is found to be the sacred number 7. The institution of the Feast of Tabernacles is also like the institution of the Jubilean period, a most interesting prophetic type, which yet waits for its fulfilment, having reference to the future manifestation of Christ in his regal character, when the Jews having been re-

Lastly, in order to demonstrate the connection between the periods of the typical institution, and its antitypical fulfilment, I have only to point out that if you take the roots of the squares, which constitute the typical period of 50 years, viz. 7, 5, and 1, and multiply them by the sacred number 7, you will obtain the roots of the squares which constitute the antitypical period, or "times of the Gentiles" of 2450 years, viz. 49, 35, and 7 : for 7 times 7 makes 49; 7 times 5 makes 35 : and 7 times 1 makes 7.

And now let it be taken into consideration in reference to the type of the Jubilean period that these dates of A. D. 1798,*

stored to their own land he shall reign in Jerusalem, and before his ancients gloriously ; and when, according to the prophecy of Zechariah, all nations shall come up to Jerusalem, to worship the KING, the Lord of Hosts, and to keep THE FEAST OF TABERNACLES.

* The prophetic importance of the year 1798 may be further inferred from its being the termination of a sacred period of 1728 (i. e. the cube of 12) years, commencing with the destruction of Jerusalem by Titus, A. D. 70, and ending with the overthrow of the papal government of Rome in the said year. (*See Duppa's History of the Overthrow of the Papal government of Rome*, A. D. 1798.) This cube, (which represents also the dimensions of the New Jerusalem, Rev. xxi. 16,) thus connecting itself by its termination in 1798 with the other sacred periods of the Jubilean system ; and it is also important to notice that it relates to the same subject as all the other prophetic periods, viz. to the opposition of the two antagonist powers of Rome and Jerusalem, respectively the capitals and representatives of the kingdoms of this world, and of the church and kingdom of Christ ; the contest between which is the great subject of prophecy, and in one form or other, indeed, the theme of all scriptural revelation. Thus the square number of 49 years commences from *the fall of Rome*, A. D. 1798, and ends with *the rise of Jerusalem*, (as predicted by Dan. viii.) A. D. 1847. The square number of 1225 years commences from the rise of the Mahometan power, by which *Jerusalem is trodden under foot*, A. D. 622 ; and ends with *the cleansing of the sanctuary of Jerusalem*, A. D. 1847. The cubical number of 1728 years commences with *the destruction of Jerusalem*, A. D. 70 ; and ends with *the overthrow of the papal government of Rome*, A. D. 1798. And, lastly, the number of 2401 years, (a fourth power,) commences B. C. 603, when the vision was seen by Daniel relating to the "times of the Gentiles," or to the four Gentile monarchies under which *the Jews and Jerusalem* were to be held in captivity, and ends with *the fall of Rome*, the capital of the last of these monarchies, A. D. 1798.

and A. D. 1847, were not selected by me, according to the too frequent practice of commentators, to serve any particular theory, but were published in my chart as the most important prophetic epochs, the one as the termination of the 2400 years of Daniel, when Jerusalem will cease to be trodden under foot of the Mahometan Gentiles : and the other as the date of the Apocalyptic judgment upon Rome, the great antagonist of Jerusalem, and object of the prophetic denunciations, years and years before I was even conscious that their intervening period was a square number, much less that it was the square of the sacred number 7, or could have any connexion as an antitype with the single Jubilean year ; and indeed before I had even any knowledge that the Jubilean institution was a prophetic type at all. Again let it be considered that the dates B. C. 603, and B. C. 553, are given in the margin of our Bible, and other authorities, as the best established dates of the visions of Dan. ii. and viii., relating respectively to the times of the Gentiles, and the times of the Mahometan superstition ; and again, that the date A. D. 622, the Hegira, is the only authorized date for the commencement of the Mahometan era ; in short, let the reader realize to himself, as I have endeavoured to enable him to do by the preceding narrative, that this remarkable historical period, or " times of the Gentiles," commencing B. C. 603, and ending A. D. 1847, divided in the years A. D. 622, and A. D. 1798, was found by me ready made, or what is the same thing, that though made by myself, it was so made at a time when I was perfectly ignorant of the Jubilean theory, and for purposes altogether different from those to which, to my surprise, I find it applicable. Let him consider also the importance attached in the scripture to the Jubilean period of 50 years, beyond which it was forbidden to any Israelite to alienate his land ; and the commandment of God which accompanied its institution, that the land was not to be alienated for ever, because the land was His. Again, that the land had been previously given to Abraham and his seed for ever by an everlasting covenant ;

and further, the significancy of the institution, and its appropriateness as a type of that long period of the "times of the Gentiles," which, when fulfilled, according to the declaration of our Lord, Jerusalem shall no longer be trodden underfoot of them, and he will then perceive that to suppose that this wonderful coincidence between the typical institution, and its historical fulfilment, thus found ready formed, is the result of accident or chance, would be as reasonable, and not a morsel more so, to use the illustration of Paley, than to suppose that such a work of art as a watch, if found accidentally upon the road, perfect in every part, and having these several parts artificially connected with each other, and the whole combination evidently calculated in the highest degree to produce a certain useful result, might be considered not as a reality, the work of an intelligent being, but as the result of chance, and formed by the fortuitous concurrence of the atoms constituting its several parts.

The understanding revolts at once from such a supposition in the instance adduced, but it is equally impossible to suppose that the construction of the Jubilean system, with the perfection of each of its component parts, and its various adaptations and coincidences can be accidental. The illustration of Paley, which may be considered as an argument founded on the doctrine of chances, and given in the form of a "reductio ad absurdum," appears indeed peculiarly applicable to the present subject; for if in the watch you have an artificial combination of circles, in that of the Jubilean period you have an equally artificial combination of squares. If in the watch, again, you have the artificially constructed main-chain, communicating the motion from one part of the system to another; in the Jubilean periods, typical and antitypical, you have the equally artificially constructed and sacred number 7, (the sum, as I have shown in my theory of sacred numbers, of the series of geometrical progression, 1, 2, 4,) connecting, by multiplication, the roots of the type 7, 5, and 1, with the roots of the antitype 49, 35,

and 7. And lastly, you have in each the important ultimate object of the mechanism ; in the watch, the indication of the time of the day ; and in the Jubilean period, the indication of the approaching dawn, when symptoms of the dispersion of that moral darkness which has so long overshadowed the kingdoms of this world will first begin to appear, and the dayspring from on high will begin to visit the earth ; the desired period of the restoration of the Jews to their own land, the cleansing of their sanctuary now trodden underfoot of the Mahometan Gentiles, and at the same time the crisis of all nations.

JAMES HATLEY FRERE.

2, Poets' Corner, Westminster,
July 15, 1845.

Extract from a paper "On the Interpretation of Fulfilled and Unfulfilled Prophecies," dated in January, 1846, and re-printed from the Prophetic Herald of that period.

THERE has been another peculiarity in the way in which my interpretations have been given, which distinguishes them from anything which has been hitherto brought before the Church, namely, that when it pleased God, in answer, as I have always believed, to an earnest prayer that I might in some way or other be made serviceable to his Church, to open my mind in a remarkable manner to the understanding of the prophetic scriptures, it was my custom and delight (having then indeed leisure for little more) to consider the scriptural text itself thoroughly and to fix the interpretation in my mind, as far as this examination enabled me to give it, before I referred to history for the facts which should fulfil the conditions of the prophecy thus previously ascertained, from which practice I learnt several facts from prophecy alone, without the aid of history. And out of various instances of the kind, I will mention one on account of the peculiar circumstances attending it; it was this, that in 1814, in giving my interpretation of Dan. xi., I published as a past fact in the life of Napoleon Buonaparte, of which, however, I could find no historical record, the following circumstance, namely, that on his repulse from Egypt and return to France, in 1798, "grieved" and indignant at having had his plans of Eastern conquest baffled by the maritime superiority of Great Britain, *he had communication and intelligence with the traitors to the British government.* The reason I was thus obliged, in

1814, to publish this interpretation *as unconfirmed by history* was, that although a past event it had not become an historical event, nor did I know it as such till several years afterwards, when Buonaparte during his captivity mentioned the circumstance in conversation to Las Cases, who made it known in a work entitled "Conversations at St. Helena." As a single instance is enough to illustrate my meaning, I will not multiply them, as I might easily do; nor need any one consider it as incredible that such an anticipation of history should be made on this occasion, who will refer to the passage in question, Daniel xi. 30,* being aware at the same time that the whole of the preceding prophecy, from verse 21 to 30, where this passage occurs, had been already found by me to contain indisputably a clear and chronological narrative of the preceding actions of Napoleon Buonaparte, from the commencement of his first successful campaign in Italy, in the year 1796, leading to the overthrow of the Papal Government at the memorable epoch 1798. As the subsequent verses, 31 to 39, carry on his history throughout the whole of his successful career to the year 1812, as an appointed scourge to all the papal nations; and who is aware also (as is witnessed by all the prophetic writings) that the Protestant British nation now stands in this latter Gentile dispensation in the place occupied under the Jewish dispensation by that nation itself, elected from amongst all others to peculiar favours and privileges; but chiefly to this, that unto them was committed (as in these latter times has been providentially committed to the British nation) the oracles of God, Rom. iii. 2, whence the term "*the Holy Covenant*," which in a prophecy relating to the former dispensation would designate the Jewish nation, will, in a prophecy relating to these latter times, designate that nation which, until the appointed period for the restoration of the Jews shall arrive,

* "For *the ships of Chittim* shall come against him; therefore he shall be grieved and return, and have indignation against *the Holy Covenant*. So shall he do; he shall even return, and have intelligence with them that forsake *the Holy Covenant*."

is now surrogated in its room, and enjoying its peculiar privileges.

Nor will the intelligent reader fail farther to remark the most curious and interesting connection which exists between the two first clauses of this verse, in which we find that the principal subject of this prophecy having had his plans frustrated by the navy of the chief maritime power of these latter days, designated "*the ships of Chittim*," therefore returns discomfited, and has indignation against "*the Holy Covenant*," or the nation now peculiarly favoured with the light of divine truth; and as he who commits the offence must undoubtedly be the object also of the indignation excited by it, we have, in the double designation of "*the ships of Chittim*," and "*the Holy Covenant*," a double mark by which to identify the object of Napoleon's wrath; and none can fail to see how remarkably these two characteristics meet, and meet alone, in Great Britain, the chief maritime power of the day, and at the same time the only Protestant kingdom of the ten which constitute the divided Western Roman Empire. It was no wonder then, his inveterate and universal hostility to Great Britain being also notorious, and all his former actions exactly agreeing with the preceding text, that I was enabled to add, deriving my knowledge of the fact from prophecy alone, unsupported by any historical evidence then to be obtained, that on his return from Egypt, in 1798, *he (Napoleon Buonaparte) had intelligence and communication with the traitors to the British government.*

Neither, in consequence of the clearness of the prophetic writings, has there been anything more marvellous or more out of a natural course in the circumstance that my anticipations of events in prophecy before they became historical, have embraced, in like manner, all those which took place between the year 1813, when I first became generally acquainted with the subject, and the year 1823, when, on the expiration of the 1290 years of Daniel, a pause of long duration occurred in prophetic history; which series of anticipated events may be particularized as follows,

namely, *the fall of the French Empire*, fulfilled in 1814, an event which I perceived to be clearly revealed in prophecy, and early in the previous year 1813, publicly declared my expectation of, as soon about to take place, speaking of it as necessarily connected with the future rise of imperial Rome: this latter being a prophecy yet remaining to be fulfilled under the seventh vial.*

Again, on *Buonaparte's escape from Elba*, in 1815, I predicted the frustration of his attempt to re-establish the French Empire after it had so fallen; fulfilled in the Battle of Waterloo; an anticipation necessarily connected with the preceding, and made public by me two months previously to the event of that battle, in a "note dated 8th of April, 1815, printed 18th of April, 1815," in a second edition then published of my "Combined View of the Prophecies." †

I also anticipated a *severe judgment upon the kingdom of infidel France, the former seat of Napoleon Buonaparte*; fulfilled by the military occupation of its territory by the allied armies of Great Britain, Austria, Russia, and Prussia, from 1815 to 1818, consequent upon the battle of Waterloo. This expectation being derived from the simple interpretation of the fifth vial of wrath poured out upon the seat of the beast; made known in the above-mentioned note, dated 8th of April, 1815, and in a paper delivered personally into the hands of the then editor of the "Christian Observer," for publication, shortly previous to the battle of Waterloo.

I anticipated also, as the next event, *the general prevalence of corrupt and disorganising principles tending to that great popular revolution of the seventh vial, which will place the infidel Antichrist at the head of the papal and infidel nations, and upon the throne of imperial Rome*; manifested in the sup-

* The reader is requested to excuse an occasional re-introduction of the same matter, hardly to be avoided, when, as in the present case, a system of interpretation has been first brought forward, in a great measure, by means of detached papers inserted at different times in various periodicals.

† Pages 109—112.

pressed revolutions of Naples, Piedmont, Spain, and Portugal, from 1820 to 1823; a remarkable, and it, may be called, far-fetched anticipation, derived from a comparison of the events predicted under the sixth and seventh vials, with those of Rev. xvii. and xix., and indicated by me in an early exposition of the prophecy of the going forth of the "three unclean spirits" of the sixth vial.

I anticipated also *the subsequent suppressions of these revolutions, previously to the year 1823*; fulfilled by the success of the Austrian arms in Italy, in 1820, and of the French arms in the Peninsula, in 1823; a necessary anticipation deduced from the circumstance that these revolutions were again to break out with increased violence in the then future period of the seventh vial, which opinion, together with the grounds upon which it rested, was, at the request of a friend, given by me in writing, with my signature attached, previously to the entrance of the French armies into Spain in the year 1823.

Lastly, I anticipated *the fall or else the signal diminution of the power of the Turkish Empire, previously to 1823*; fulfilled in the insurrection of the Greek provinces, in 1820, and their consequent separation from the Turkish Empire—an anticipation derived from the sixth vial, as usually interpreted, having according to my particular views the period of its occurrence limited, as being previous to the expiration of the 1290 years of Daniel in the year 1823.

The above comprehend all my anticipations of events derived from unfulfilled prophecies in the civil history of the empire which have since been fulfilled; and in the same manner the interpretation of the seventh and last remaining vial, still unfulfilled, will be found given as fully and completely as I can ever wish to give it hereafter in my "Eight Letters," published in 1831, already referred to; the period of this vial being limited in like manner to the year 1847* by the expiration in that year of the 2400 years of Daniel.

* The expiration of "the times of the Gentiles" in the year 1847 having

The prophecies which in the year 1813 remained unfulfilled in the contemporaneous portion of the history of the Church as contained in Rev. xiv. are perhaps even more simple, and the anticipations formed upon them have been fulfilled in a no less remarkable manner; as will appear by the following brief review of that chapter. It opens with the interesting contrast, (set forth also in chaps. vii. and xv.,) of God's gracious dealings with the Protestant British Church and Nation, here also symbolized by the Israelitish nation, during the period that the vials of wrath are pouring out upon the papal nations. The verses, 1—5, describe their general character and attitude during this period. The next verses, 6—15, their three especial works and labours of love in the cause of Christ then carried on. Of which the first, represented under the figure of an angel flying in the midst of heaven having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, had already previously to my writing upon prophecy received its most remarkable fulfilment in the establishment of the British and Foreign Bible Society in the year 1804, whose late secretary and historian appropriately chose this text as the motto to his work. I had already observed previously to the fulfilment of the second and third works of the Church represented by the flight and proclamations of the second and third angels of verses 8 and 9, that there were "clear intimations of prophecy *that the Church had YET two great preparatory works to perform before the end should come;*" but of the work described by the flight of the second angel of verse 8, "*saying, Babylon is fallen, is fallen,*" I did not at this time understand the meaning, for it appeared to involve an anachronism, it being evident from the warning given by the next or third angel who immediately follows, that at the time this proclamation is made by the Church, Babylon had not actually fallen, but that there was still time for the

been found to mark the *commencement* only of the seventh vial, this statement should now (April, 1848) be qualified by adding to the date of 1847 the words [*or shortly after*].

people of God to renounce her errors previously to her fall ; and the same appears from the corresponding prophecies of Rev. xviii. 1—3, compared with that of verse 4, &c., where the proclamation of the angel who comes down from heaven having great power, “ *saying, Babylon the Great is fallen, is fallen,*” is followed by the exhortation given as from the mouth of Christ himself, saying, “ Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues ;” showing in like manner that at the going forth of the proclamation by the Church announcing her fall as if it had already occurred, she had not actually fallen, but that there was yet time to flee out of her, and to escape her punishment. And this apparent anachronism formed, in fact, the only difficulty which I had found in the whole book of the Apocalypse.

It was during this period of ignorance as to the meaning of this one passage that the utility had occurred to me of forming a Society with the view of bringing the subject of prophecy more completely under the notice of the Church, and I had with this intention written out rules, and prepared a public address ; and also obtained the consent of three ministers to become members of it, viz. the Rev. Edward Irving, the Rev. James Stratten, and the Rev. Thomas White, and at the recommendation of the latter was about to apply to Dr. Olinthus Gregory to become also a member ; when at this juncture I was led to see that the Society predicted in Rev. xiv. 8, was such a Prophetic Society, and consequently that there was no anachronism in the text, but that it only represents the Church as speaking (in the words employed by the prophets Isaiah and Jeremiah in reference to the then future fall of the literal Babylon, “ *Babylon is fallen, is fallen,*”) of a future event as if it were already *past* which it only predicts as to come to pass hereafter. Upon this discovery I at once determined to take no farther steps towards forming such a society, lest it might appear, perhaps even to myself, that the knowledge of the prediction had produced its own accomplishment, but to wait quietly to see it come from some other quarter ;

and I kept the thing secret even from Mr. Irving, who was then a frequent visitor at my house for the study of prophecy, not knowing but that the Society which I anticipated might very likely originate with him. At last I said to him one day, "I know you will not make prophecy your rule of action, and therefore I will not mind telling you, but there will be a Prophetic Society"—and explained to him the grounds of my anticipation. Some months passed away, when he mentioned to me that he had received a note from the Rev. Lewis Way, who had just arrived from Paris, his then place of residence, as minister of an English Church there, desiring to see him on the following morning; and, being acquainted with Mr. Way's character and writings on prophecy, I expressed my desire to accompany him. On our meeting Mr. Way, he at once opened to Mr. Irving and the Rev. Mr. Hawtrey, Secretary to the Jewish Society, who was also present, the object of his visit to England, which was to impress upon the Church the duty of studying the Prophetic Scriptures with reference to the Second Coming of our Lord. Mr. Irving having approved of his views and plans, he turned to me, and said, "Will you be one of us?" when I replied in these words, "It is the hand of God." Mr. Irving knew so well my feelings and expectations on this subject, that on leaving the house he congratulated me upon the event. Mr. Lewis Way took lodgings near me at Hampstead, where I was then resident, for the purpose of reading the Apocalypse with me, and from thence were issued under his signature the summonses which called together a meeting at which was formed on the first of June, 1826, the first of those Prophetic Societies which have been continued in various places ever since; and which have doubtless fulfilled an important office in evidencing and extending the interest which the Church now feels on the subject of the speedy coming of our Lord, and the judgments about to come upon the Empire, and the Apostate Church, of Rome.

I must not apologize for so particular and minute a detail of the incidents connected with the formation of the first Prophetic

Society, and of the fulfilment of the prophecies of Rev. xiv. 8, and xviii. 3, as I am convinced that we lose much in not having similar records of the particular circumstances attending the fulfilment of all prophecy ; and that if they could be similarly obtained they would shew the providence and workings of Almighty power in fulfilling by means weak and inefficient in themselves, and in ways unlooked for, the purposes revealed in his own word.

Of the next work of the Church, viz. the Reformation Society, which was established in 1827, represented by the flight of the third angel of Rev. xiv. 9, 11, announcing by the voice of the Church the punishment which shall be inflicted upon all found in the communion of Babylon, enforcing also the exhortation of Rev. xviii. 4, given as by the voice of Christ himself, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," I have myself no particular knowledge, except that the hand of God was manifested in this also and was then unequivocally acknowledged by the Church ; originating as it did in the remarkable success with which it pleased him to bless, at that time, the preaching of the gospel by some clergymen of Ireland, to the calling out of many in that country from the communion of the Church of Rome ; and that it was recognized also immediately by myself as the anticipated fulfilment of the prophecies of Rev. xiv. 9, and xviii. 4, above referred to.

It will thus appear from the foregoing examples that, in giving my interpretations, I have not admitted, at least to the degree usually supposed to exist, the difference between fulfilled and unfulfilled prophecy ; all prophecy having by me been treated, in the first place, as unfulfilled, and the only difference being that with respect to events already past, having formed my interpretation, I have had, (with the single exception of the case of Dan. xi. 30, first specified,) the book of history before me, by which I could compare together the anticipation and the event ; whereas, with respect to events which were at the time future, I

have had to look forward to the more gradual unfolding of the book of Divine providence. And of such importance have I considered these anticipations, (especially as I have found argument and reason to have hitherto produced so little effect towards establishing my system of apocalyptic interpretation,) that in order that they might become, on their realization, unquestionable evidences to the clearness of the prophetic writings, such as might be known and read of all men, I have been accustomed to subjoin not only the date when the opinion as to the appointed course of future events was written, but in some instances, as in the case of the judgment of the fifth vial upon France, where the expected *speedy* fulfilment seemed to require it, the date also when the anticipation was actually printed off.

Since the year 1823 there has been a manifest calm and pause in prophetic history, which some, I believe, have supposed to be indicated by the "silence of half an hour" of Rev. viii. 1, and others by the withholding of the fury of the winds as described in Rev. vii. 1; but neither of these interpretations can find place in a connected and correct system of Apocalyptic arrangement. The awful pause observed is in reality that taking place between the six preparatory vials poured out during the 30 years of Daniel and the full and complete pouring out of the seventh and last vial of consummation to take place at some time within the subsequent period of the 45 years of Daniel; and the longer this is delayed, if my anticipations are correct relative to the great crisis as so occurring before the end of the year 1847,* the more sudden and overwhelming must be that judgment when it does come upon the world. I have willingly on all occasions put my interpretations of prophecy to this severest of all tests, their confirmation or refutation by the course of future events, which no false system can possibly stand, but by which a well-founded system, whatever be the result, must be benefited either by having its principles fully established and authenticated by the fulfilment of the anticipation so formed, or, in the case of a

* See preceding note in pages 83, 84.

failure, (which, however, can never be expected to occur except in the early period of a system as yet unformed,) by its eliciting some great principle, or fact, in the prophetic writings, previously unknown to the Church at large, but essentially necessary to be known for the perfecting of the science, as it may be justly called, of prophetic interpretation ; of which I shall have hereafter to adduce an early instance, illustrative of the truth of the proposition here laid down. I have felt, besides, that where the inferences which my reason obliges me to draw in reference to coming events are so momentous, that it was as much due to others that I should myself furnish the means of an effectual refutation of myself, if in error, as it is desirable, on the other hand, if my views and interpretations are well founded, and in all important particulars just and true, that I should furnish such a proof of this as may be effectual for calling the attention of the Church to a serious enquiry and examination whether or not these things are really so ; which I am enabled to do with the less scruple from believing that the inferences I thus draw from the prophetic writings are equally open to the understanding of any person who will be at the pains of examining the subject. And though no new prophetic events have occurred since 1823 to bring by their fulfilment more recent evidence of the approach of this great crisis, yet my interpretations of the few prophecies which remain still to be previously fulfilled, and which will afford this evidence, have been long fully laid before the public. I have already referred to the interpretation of the seventh vial as having been published by me in 1831, being the only prophecy now remaining unfulfilled in the civil history of the empire ; and at the same time were given also the interpretations of the only two prophecies yet remaining unfulfilled in the history of the Church, namely, “the harvest of the earth,” and the treading of the “winepress of wrath” of Rev. xiv. ; and though I would wish in general to avoid as much as possible repeating in the present series of papers what I have elsewhere stated, it will be perhaps more interesting that I should give my ideas as to the

expected fulfilment of the former of these prophecies in the same words in which they were published so long ago as the year 1831. The text is as follows: "*I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*" Of which passage I then gave the following interpretation:—

"This new and beautiful vision describes the prayers of the Church on earth going forth to Christ for his interposition and protection in the awful crisis which is evidently approaching; and our Lord, in answer to these prayers, separating them from the rest of the world, and placing them in safety. With respect to the period of this prophecy, we can only say that it is the next in the order of fulfilment: and that when the time shall arrive, the spirit of prayer being bestowed upon the Church, with peculiar reference, it must be supposed, to the divine interposition in our critical situation, will without doubt be manifested by some decided and overt act, so as to be evident to all those whose eyes are open to the wonderful works which God is performing in our days. And the peace and security of the Church under the divine protection, in whatsoever way that may be afforded, will also be undoubtedly answerable to that of the symbolical imagery. This protection and deliverance will answer to that of Noah from the flood, of Lot from out of Sodom, and of the Jewish Church at Pella; but whether it will be effected by any local removal or not does not appear, and the Church must wait in a spirit of sobriety and prayer for direction. The probability is that she will be gloriously delivered in the midst of her enemies, according to the prophecy of Joel ii. 32, 'and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered;

for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call ;' where a remarkable interposition of God in behalf of his people in Jerusalem, and in Great Britain, (here designated, as in Rev. xi. 13, 'the Remnant' who should be called to the knowledge of God under the Gentile dispensation,) appears to be spoken of." *

Now though very shortly after this was written I thought I perceived the commencement of its fulfilment in the advocacy then commenced for united prayer and separation from Socinian unbelievers in our Bible and other Societies, as well as in the establishment of prayer meetings having reference to the critical state of the nation ; and subsequently in the annual invitation to united prayer for the outpouring of the Holy Spirit, which has now been continually addressed to the Church for nine successive years by one of its most esteemed members : yet these were apparently but preparatory measures, in nowise satisfying the symbolical description of "the harvest of the earth." The prayer of the Church had evidently gone forth, but the answer to that prayer, in the separation and the gathering together into one body of all true believers, had not yet been received.

In like manner the preparation for the great continental popular revolution of the seventh vial, so long anticipated, and symptoms of which were manifested in the year 1830, has for many years been apparent ; but the great consummation of it, though impending over us, has been hitherto delayed, and while I was thus waiting for the more evident fulfilment of these two prophecies, and with the greater degree of expectation as the year 1847 drew nigh ; in explaining my views of the future a short time ago to one who had been formerly much interested on the subject, but whom I had not seen for many years, I was led to say, "The next event to take place in the history of the empire is, and has been ever since 1823, the great popular insurrection and revolution of the seventh vial all over the papal continent. And the

* *Eight Letters on Prophecy*, 1831, p. 72.

next event to take place in the parallel history of the Church is, the separation and deliverance of the people of God in answer to prayer, or the harvest of the earth: but the time is so far advanced towards 1847 that if these do not happen now very shortly, I must necessarily be mistaken in my views of prophecy, *though I believe that to be impossible.*" No one can be surprised therefore if under these circumstances I was struck with admiration and thankfulness when I heard shortly afterwards from the lips of a highly esteemed minister of our Church, returned from the meeting held in Liverpool in October last, in which he had taken a prominent part, a most interesting account of what I cannot but consider the commencing work of the Spirit of God towards separating his people from the rest of the world, and gathering them together into one body, previously to the great judgment of the vintage of wrath, nor that I now look with hope and confidence to the more abundant outpouring of the Spirit of God, in answer to continued prayer, as the means of smoothing away all obstacles which may appear to some to lie in the way of the success of this endeavour; while with respect to external means I cannot but look to the coming difficulties of the times and the pressure of trying circumstances, as likely through the divine blessing to be made the effectual means of uniting together into one body all true believers to the complete merging of all minor differences—while with the view of obviating or modifying one principal objection which has been brought forward against such a projected union, namely, the great difficulty that may be anticipated in co-operating towards effecting any common object amongst parties differing so much in opinion on those subjects which have hitherto divided them, I would wish to direct the attention of the student of this prophecy to its context, from which I think it will appear that it describes not so much a work and labour of love to be done *by* the joint co-operation of the Church, as it does a work to be performed by Christ himself *in it and for it.* The various works of the Church in these latter days, predicted in the former part of this chapter, namely, those

of the British and Foreign Bible Society, the subject of verses 6 and 7; of the Prophetic Societies, the subject of verse 8 of this chapter, (as well as of verses 1—3 of chap. xviii.); and lastly that of the Reformation Society, the subject of verses 9—12, (as well as of verses 4 and 5 of chap. xviii.) have been long carried on, and the labourers in Christ's vineyard have, ere the "harvest of the earth" begins, been dismissed (at least individually as they have departed out of this world) with that beautiful commendation and promise of reward made unto them, thus noted by the Apostle in verse 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, *that they may rest from their labours, and their works do follow them;*" from which circumstance of the work-day of the Church, and the dismissal of the labourers preceding (as described in verses 6—13) the "harvest of the earth" reaped by our Lord, (as described in verses 14—16,) and this being immediately followed by the vintage of wrath, (as described in verses 17—20,) it seems to me evident that "the harvest of the earth" is to be considered rather as a work to be wrought *in* and *for* the Church after her work-day is over, and preparatory to her own deliverance from the last great judgment coming upon the Roman Empire, than as a plan for united co-operation in a work to be wrought by her for the benefit of others. The only work here spoken of, ascribed to the Church, is the offering up of prayer, and in this it has been ascertained that all can co-operate, the rest is represented as done by Christ himself; and we may feel assured that if indeed this work be of God, he that has for so long a period given to his Church the spirit of prayer in peculiar reference to the outpouring of His Spirit, by which alone his Church can be so united into one body, will also give them in answer to that prayer the spirit of Christian love and peace.

Again, I would observe that arguments, derived from past experience, which might perhaps be allowed to be suitably urged against such a proposition of union, if made in ordinary times,

can no longer be considered as applicable ; for if the time for the "harvest of the earth," to which the present "singular and anomalous movement" in the Church seems so remarkably to correspond, be really come, the prayer of the Church is founded upon a manifest change of the times, now come to full maturity, for these are the words of their prayer,—Thrust in thy sickle and reap : *for the time is come for thee to reap, for the harvest of the earth is ripe.*" And whether the Evangelical Alliance be, as I suppose, the commencement of the Harvest, or is to lead to it, or otherwise, we may be assured that there can be no real entrance into that union, whenever it is formed, but by the influence of the Holy Spirit ; and then as we read that at the first outpouring of that blessed Spirit, "the multitude of them that believed were of one heart and one soul," and that when they were gathered together "with one accord" *of the rest durst no man join himself to them*, so we may believe that when God shall collect together his faithful people into one body, to deliver them from impending judgments, none will obtain admission into that ark, where all natural enmities must be laid aside, possessing a spirit contrary to that of Christian love.

Again, if it be said that the time is not come thus to build the spiritual temple of the Lord, and that such an union of the whole body cannot be expected to take place until after the coming of Christ, then does the text directly negative such a statement, for it there appears that the harvest of the earth, or gathering together of the people of God into one body, is previous to, and a preparation for the great and awful event of his coming to tread the winepress of his wrath. But it is not necessary to dwell longer on this interesting portion of prophecy, I will only farther observe that the advantage I now possess when thus referring it (and I believe justly) to the Evangelical Alliance, of being able to quote my exposition of it as given fifteen years ago, when the precise event which would fulfil it was unknown, gives me reason to congratulate myself that I have in no degree departed from my own natural course of interpretation, in deference to the pre-

judices of those, who judging by the little success which has attended commentators advocating erroneous systems of apocalyptic interpretation, may be well excused if they deprecate at all times as futile and unprofitable any attempt to interpret unfulfilled prophecy.

I spoke the simple truth when I declared, a short time ago, as above stated, that if "the harvest of the earth" of Rev. xiv. and the continental revolution of the seventh vial did not shortly take place, my system of prophetic interpretation must be necessarily erroneous; the reader will therefore perceive that only one half of my fixed anticipations relative to impending events being in my apprehension as yet visibly in the course of fulfilment by this late occurrence in the history of the Church, there yet remains the aforesaid great event in the civil history of the Empire to be fulfilled, according to my views, previously to the end of the year 1847. And I must now according to my invariable practice pursued during these thirty years in anticipation of coming events, as deduced from the interpretation of the prophetic writings, declare in reference to the present time, that if there be any system in the prophetic writings of Daniel and St. John, and if I have rightly apprehended that system, then the great continental revolution of the seventh vial, as being only the commencement of a series of events, which are to terminate in the year 1847, described in Dan. xi. 43—45, and in Rev. xvi. 17—21, can hardly, as it appears to me, be deferred beyond the present year, indeed I must acknowledge that the time which remains would formerly have appeared almost too short already for this predicted course of action. Having thus shown the peculiar novel claims which my system of Apocalyptic interpretation has to a considerate examination; and having stated, in my apprehension, at a most critical epoch, my expectations as to coming events, I shall be able more tranquilly and at leisure to address myself hereafter to the task of giving a regular exposition of the whole Apocalyptic history, from its first commencement.

January, 1846.

Observations on the successful or unsuccessful anticipations of unfulfilled prophecy, dated in March, 1846, and reprinted from the Prophetic Herald of that period.

Having mentioned as an evidence of the certainty of the prophetic word, and of the truth of my system of Apocalyptic arrangement, the fact, that I had been enabled successfully to anticipate the interpretations of all the prophecies of the Apocalypse which have been fulfilled since 1813; I must not omit to notice one case of unsuccessful anticipation, which occurred at an early period in interpreting a part of the last prophecy of Daniel, viz. chap. xii. verse 7 to the end; and I shall hope to be able to make good by reference to this case, the general proposition I have laid down: That the anticipations of a systematic and judicious commentator, as derived from the consideration of a prophecy previously to its fulfilment, cannot fail, in any case, to be highly beneficial to his subject; either as proving the correctness of his system of interpretation, if it be already perfected, by the event then corresponding to his anticipation; or in the contrary case, (which can only be the consequence of the existence of some defect in the principles upon which it has been formed,) by the failure eliciting some new fact previously unknown to the Church at large, but necessary to be known in order to bring the system of prophetic interpretation to perfection.

By a judicious commentator I, of course, mean one who is capable of ascertaining what is solid and true in the works of his predecessors, and consequently of availing himself of all the real discoveries made by others previously to his taking up the subject; and when I say that the anticipations of such a one, whether the event respond to them or otherwise, will in the end form steps in the advancing progress of the science, I imply, of course, that the historical prophecies of Daniel and St. John do

form such a regular system as to be properly the subject of scientific investigation.

I need not dwell much at length upon the advantages which must necessarily have been derived from the consideration of prophecy previously to its fulfilment, in reference to the cases in which the anticipation has proved successful ; but I think it may be easily understood that persons, labouring under disadvantages to a certain extent, often find these adverse circumstances, as requiring and calling forth greater exertion in order to obtain the proposed object, prove ultimately rather beneficial than otherwise ; thus the finest flavoured fruits are the production of less favoured climates, where the horticulturists have had various difficulties to contend against, rather than of those which offer the greatest natural aids to their cultivation. In the same way a commentator when considering a prophecy previously to its fulfilment is, of course, placed under some natural disadvantages ; but the necessity which will be thus laid upon him of comparing one part of unfulfilled prophecy with another, and of combining the whole into one general and accordant system, gathering light from every available source, will often much more than make up for his present disadvantage ; so that his anticipation alone shall probably be a truer interpretation of the prophecy than those given even subsequently to the occurrence of the predicted event, by others less regular and systematic in their investigations.

I will endeavour to illustrate the above statement by the example of the prophecy of the going forth of the three unclean spirits “ out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,” to gather the kings of the earth and of the whole world “ to the battle of that great day of God Almighty,” called the battle of Armageddon, as predicted to take place under the sixth Vial ; between which prophecy, and the prevalence of revolutionary principles upon the continent of Europe, as manifested in the revolutions which took place in Naples, Piedmont, Spain, and

Portugal, between the years 1820 and 1823, terminating the thirty years of Daniel, there seems to be no very direct and obvious correspondence ; whence those of my contemporaries who considered equally with me the series of the 1260, 1290, and 1335 years of Daniel to have commenced from the edict of the emperor Justinian, and his letter addressed to the Pope, in the year 533 ; and that the termination of the first period in this series in the year 1792-3 was proved by the occurrence of that astonishing event the first French Revolution, and who consequently expected with me, some prophetic event to mark in like manner the expiration of the 1290, or further period of thirty years, in the year 1822-3, have conceived that no such marked event did happen ; and have thus had their confidence shaken with respect to one of the most important, and best established truths of prophetic interpretation, namely, the commencement of this series of three sacred periods, A. D. 533, and the consequent termination of the first of them, A. D. 1792-3, which, if adhered to, might probably lead them on to a correct view of the whole subject ; and had I neglected all inquiry into the meaning of this prophecy until the year 1823 arrived, there was indeed nothing of apparent correspondence between the event and the prediction, of such a striking and unquestionable character, as to have arrested the attention of such a negligent commentator as I should thus have proved myself to be. But I had already fully considered the terms of the prophecy ; namely, in the first place that Paganism, Popery, and Infidelity, were the three evil powers which are represented in the Apocalypse, under the symbols of the Dragon, the False Prophet, and the Beast, as successively occupying the whole times of the Roman Empire, dividing them into the three periods of their special influence : whence I considered that the united influence of the three being exerted at the same period, might well describe the wonderful, or, as it is termed, miraculous, spread of "*all manner of corrupt principles*" throughout the Western Roman Empire.

In the next place the prophecy informs us that the tendency

of the spread of these corrupt principles, during the period of the sixth preparatory Vial, will be to gather together the kings of the earth, and of the whole world, "unto a place called in the Hebrew tongue Armageddon," "to the battle of that great day of God Almighty," and I had learned from the description given of this battle, Rev. xix. 17, &c., that "the kings of the earth and their armies," will be thus gathered together by a voice proceeding from the symbolical "sun," Rev. xix. 17, or the then imperial head and ruler of the Roman Empire, who is represented as "saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men," &c.; and the same fact had been confirmed to me by another Apocalyptical prophecy, (chap. xvii. 7—14, where it is stated, that the leader of the "ten kings" of the Western Roman Empire, who shall make war with the Lamb in this great and destructive battle, will be "the eighth" and last head, and sovereign, of the Roman Empire; who we are told also will be "of the seven," or will be connected in some extraordinary, and yet undiscovered manner, with the late Emperor Napoleon the Great; who, after having constituted Rome the second city of his empire, completed the seventh headship by conferring the title of King of Rome upon his son, at the hour of his birth, in the year 1811; which doubly constituted headship, after having continued, as predicted, "a short space," terminated on the 6th April, 1814, by Napoleon then abdicating in his own name, and that of his heirs, all his titles and rights of sovereignty in France and Italy.

I had also clearly foreseen, (as I conceive,) that the period when the infidel Antichrist, the successor and representative of Napoleon the Great, whoever he may be, will be raised to the supremacy of the ten kingdoms of the Western Roman Empire, as sovereign of Rome, will be upon the occurrence of "the earthquake," or great popular insurrection and *revolution* of the seventh Vial, when a new division of the Western Roman Em-

pire takes place, and it becomes "divided into three parts," or into three co-existent states, of which Rome will be the chief.

Putting therefore these three things together, namely, first, that the nations are to be gathered together to make war with the Lamb by the Infidel Antichrist, in his capacity of sovereign of Rome, or "eighth" and last head of the empire. And, secondly, that he will attain to that sovereignty by the great popular insurrection and *revolution* of the seventh Vial, affecting the whole papal continent; and, thirdly, that in the period of the sixth Vial, as preparatory to that great revolution, all manner of *corrupt principles* were to spread and extend themselves in a wonderful manner throughout that empire, I drew from these data the obvious inference that these corrupt principles were *revolutionary principles*; and consequently found a satisfactory fulfilment of the prophecy when the revolutions broke out in Naples, Piedmont, Spain, and Portugal, between the years 1820 and 1823; the temporary suppression of which (also necessarily anticipated by me from the consideration that they were only of a preparatory nature) afforded a marked termination of the sixth preparatory Vial, and of the 1290 years of Daniel; which my contemporaries, though holding the same opinion with myself as to the *commencement* of this period, not having thus prepared their minds by a full examination of the prophecy previously to its fulfilment, in vain sought for; being unable, in consequence, to see the agreement between the prophecy and the predicted event, even when the course of time had placed the latter before their eyes.

It will not be necessary to illustrate by more than this one example in reference to cases of successful anticipation the utility of having fully considered a prophecy in all its various bearings and connexions previously to its fulfilment; and I would now therefore proceed to endeavour to make good the second part of my proposition, namely, that even should the case arise that the event should not coincide with the anticipation, which can only be expected to occur at a very early stage of the investigation,

yet, supposing it to have been that of a regular and judicious commentator, then will there accrue from this unsuccessful anticipation as great, or greater means of advancing the science of prophetic interpretation than even from those cases wherein it proved successful: inasmuch as a failure under these circumstances must necessarily elicit some great fact or principle in it previously unknown by the Church.

But before entering into an explanation of the only case of completed and ascertained failure which has happened to me in the course of my interpretations, as also of the important improvement in my general system which has been obtained from it, I would remark that all progress in scientific investigations can only result from observation and deduction, and that in this process the observation of any previously unknown and unexpected phenomena, or error in our anticipations, which is found requiring explanation is an important element, insomuch that when this liability to error in our anticipations ceases, the progress of the science ceases, for it is then already perfected.

Thus we will suppose that some astronomer undertakes to investigate, a subject previously considered as one of great uncertainty, the theory of comets, and having made himself master of the discoveries of his predecessors, and added observations of his own, he undertakes to calculate, upon principles considered to be firmly established, the period at which some one in particular will again complete its orbit, and return to this earth; but the result does not entirely correspond to his anticipations; there has been evidently some error in the data upon which he has worked, and upon inquiry he finds the hitherto unnoticed cause perhaps in the peculiar position of one of the planets near whose orbit it passed. He calculates the amount of the disturbing force from the size, density, and distance of the planet, and finds it exactly sufficient to account for the sum of the error observed, and forms, as the result of his inquiries and observed error, a perfect theory of general application. If it becomes undeniable that he has greatly increased the amount of knowledge previously possessed

relative to the general theory and periodical return of comets, and introduced an accuracy of calculation not before supposed by astronomers in general to have been attainable upon this subject, it is evident that his first erroneous anticipation will never be objected against him, or against his system, now perfected, but will be justly considered as merely the necessary stepping stone to his discovery.

Those equally who were the first to prove that fire, water, earth, and air, were not simple elementary bodies, by dividing the solar ray, compounding, or otherwise decomposing water and atmospheric air; and shewing the bases of the alkaline earths in the forms of pure and glittering metals, separated from any other element with which they had always previously been seen combined, are all justly accounted benefactors, without reference being made to any failure in expected results which may have occurred to them in pursuing their chemical researches; it being obvious that they must have *commenced* their course possessing only that fund of knowledge which they might inherit from the labours and experience of their predecessors.

Having thus, partly perhaps for my own justification, but much more for the illustration of the general subject, and for the purpose of shewing that the investigation of prophecy comes under the same rules and follows the same course as that of any other exact science, endeavoured to place the subject of hypothetical anticipation of all kinds in its true light, I may proceed to explain the cause of a former error in my expecting that the date of the restoration of the Jews, and the crisis of all nations, would be the year 1822-3; and also the great improvement in my general system of interpretation, which may be justly considered as resulting from it.

The circumstances, then, which led to my erroneous anticipation, and from thence to the important discovery that the last prophecy of Daniel was not, as had been universally supposed, a simple chronological prophecy, but was compounded of a prophecy and its interpretation; and that the Apocalypse (of which

the elements also were previously unknown) consists in like manner of six elementary parts, viz. of three main prophecies and of their three interpretations ; may be stated as follows, namely, that receiving as true and most satisfactorily established, as it unquestionably is, the interpretation of one of my predecessors that the year of our Lord 533 was the commencement of the 1260 years of Daniel xii. 7, and that it terminated with the French Revolution in the year 1792-3, I adopted of course all the inferences which necessarily flow from it ; namely, that the " thousand two hundred and *ninety*" years, *i. e.* the farther period of thirty years, of the following verse 11, would terminate in the year 1822-3, and that the " thousand three hundred and five and thirty" years, *i. e.* the still farther period of forty-five years of verse 12, would terminate in the year 1867-8.

And again considering, though erroneously, in common with every reader of, or commentator upon the prophecy of Daniel xi. and xii., that it consisted of one simple chronological narrative, I of course inferred that the accomplishing, or finishing, to scatter the power of the holy people, (or in other words the restoration of the Jews, or termination of their dispersion,) which is mentioned at the end of verse 7, must thus occur, as is apparently pointed out by its position in the prophecy, between 1792-3, indicated in the preceding clause of that verse, and the year 1822-3, indicated in the subsequent verse 11 ; and as it was then supposed that an event so important as that of the restoration of the Jews to their own land must coincide with the termination of some great prophetic period, and it appeared to be thus clearly pointed out that it could not occur subsequently to the expiration of the 1290, *i. e.* the further period of 30 years of Daniel in the year 1822-3, the conclusion was naturally drawn that it would coincide with that year ; from which I also inferred that the great and final event of the seventh Vial, the battle of Armageddon, which it appears from Daniel xii. 1, will be contemporaneous with the restoration of the Jews, would occur in the same year ; and that the whole seven Vials consequently would be poured out within this period of the 30 years.

The above appeared so simple and direct an inference that no doubt whatever arose in my mind upon the subject ; but when the anticipated time arrived it was found that the six preparatory Vials alone had been poured out, and that the seventh, or Vial of Consummation, remained to be fulfilled in the following period of the 45 years of Daniel, as also the restoration of the Jews, which is contemporaneous with it : and of course the first thing done by me, admitting the error, was to search for the origin of it in the existence of some defect in the principles upon which my argument had been founded ; and my attention being thus directed to the subject, I had no difficulty in discovering it in a fact hitherto unsuspected by the Church, namely, that the last prophecy in the book of Daniel, chap. x. to xii., really consists of two parts, as it is evident that all his preceding prophecies do, namely, first the main prophecy, chap. xi. 2, to xii. 7 ; and secondly the interpretation given by the angel who shews the vision, commencing with the following significant words, " And I heard, but I understood not : then said I, (the prophet here addressing the angel who had been sent to shew him the vision,) O my Lord, what shall be the end of these things ?" which is followed by the reply of the angel communicating to him the two additional prophetic dates of 1822-3 and 1867-8.

From which discovery *that the main prophecy terminated at chap. xii. 7, with the restoration of the Jews to their own land,* it was clear that nothing could be inferred as to the date of this their restoration, except that it would be subsequent to the year 1792-3, this date being indicated in the preceding paragraph of the same seventh verse. But it was made evident that this all-important event was not, as had been supposed, necessarily connected by its position in the prophecy with the date 1822-3, subsequently mentioned, together with the date 1867-8, *in the short parallel and independent exposition of the prophecy given by the angel,* as being other remarkable prophetic eras, without his assigning to the former any particular event, though of the latter it is stated that it will be the commencement of the period of millennial blessedness.

A new and correct view was thus obtained of the concluding verses of the last prophecy of Daniel, and the cause of the error in my anticipation was also most satisfactorily explained ; and it now only remains for me to state the beneficial results to the science of prophetic interpretation obtained from this erroneous anticipation considered in connexion with its subsequent correction. These were the following, viz. : that now finding that the restoration of the Jews was not connected by its position in Dan. xii. 7 with the year 1822-3, I was left free, consistently, to refer that great event to the year 1847, which is pointed out as its true epoch by the cleansing of the eastern sanctuary, or Temple of Jerusalem, from the pollution of the Mahomedan superstition taking place in that year ; according to that interpretation which I had all along given of the 2400 years of Daniel's vision of the Ram and the He-Goat : this being the period stated in answer to the question "How long shall be the vision ?" or how long shall be the period from the time then present until its complete fulfilment or termination, which (the vision having been seen B. C. 553,) brings the event to the said year A. D. 1847, and thus by now referring the restoration of the Jews as predicted in Dan. xi. xii. to the same year as the cleansing of the Sanctuary at Jerusalem from the pollution of the Mahomedan superstition as predicted in Dan. viii. I was enabled to bring these two prophecies into accordance with each other ; an obvious improvement in my system, which was afterwards confirmed, in a wonderful manner by the discovery that the period of 2450 years, the length of another vision of Daniel, namely, that of the Great Image, relating to the times of the four Gentile Monarchies, at the expiration of which the Jews will be restored to the possession of their own land, would also terminate in the same year 1847.

The discovery that the last prophecy of Daniel consisted of two parts, the main prophecy and the interpretation of the angel, led also to the perfecting of my view of the Apocalypse, shewing me that the latter portion of it, from Rev. xvii. 1, to the end of the book, consisted in like manner of three explanations by the angel,

of the three distinct prophecies proved ten years previously to occupy the preceding portion of it.

And now, in reference to the explanation above given, I must observe generally, that the full justification of a commentator for having drawn any erroneous inference relative to an unfulfilled prophecy must depend upon his being able clearly to shew that *it necessarily followed from the true principles of interpretation, as far as they had been developed by any preceding commentator up to the time that the anticipation was made*; and also, as a necessary consequence of this state of things, that the correction of this anticipation, when the time arrived which called for it, has produced an increase of sound fundamental principles, and caused, (as in the present instance,) the general system previously adopted by this commentator to be more firmly established than ever. But how different this view, which would place the interpretation of the chronological prophecies almost in the rank of one of the exact sciences, is from the ideas of those modern writers who have most cultivated the subject, may be inferred from the act of a justly celebrated commentator, who after having published five editions of a voluminous work upon prophecy, cancelled it at once, substituting for it another exposition founded upon a different basis, without giving explanation of any kind except a general allusion to the uncertainty of the subject as an admitted fact, which rendered such versatility a necessary qualification for the office of a commentator; being himself unaware, it would appear, that the uncertainty referred to did not exist in the subject itself, but arose only from the manner in which it had been treated. So also another justly celebrated commentator, who antecedently to myself, and on the same grounds, anticipated the restoration of the Jews, the battle of Armageddon, and the crisis of all nations, as to take place in 1822-3, when the time arrived which manifested the error, instead of ascertaining, as he should have done, the cause of it, and correcting his system accordingly, if that were found practicable, was satisfied with substituting in the place of these great expected events, the circumstance that

the Rev. Joseph Wolff first appeared in Jerusalem in that year as a Protestant missionary ; and so completely has the public opinion, as to the uncertainty of the interpretation of prophecy, been formed upon the same model, that these changes, the former especially, are made the subject of high encomium, and are held up for general imitation by an universally respected and much esteemed minister of the gospel, whose work is intended for, and received as, a general " Practical Guide to the Study of Prophecy ;" while with respect to myself, as thus standing alone against the current of public opinion, he very consistently omits my works amongst those which he recommends for perusal in his " Plan of Study of Prophetical Writers." In like manner the great champion of Protestantism, instead of arming himself for the combat with the new and powerful weapons with which I could have furnished him from the Apocalyptical armoury ; in his zeal against all that is precise, definite, and tangible in prophetic interpretation, has thought good, during eleven years, and five successive editions of a popular work, to single me out in his prefatory address to his readers, and hang up my name in *terrorem*, and as a warning to all who should hereafter so offend. Now these are simply unintentional mistakes on the part of my brethren, which a little more consideration, and a deeper knowledge of their subject, would have prevented, and which time and experience, I doubt not, will correct ; I therefore refer to the circumstances only to prevent such unfavourable judgments occasioning a suppression of truth, which they themselves would be the first to deprecate ; and also partly in my own justification, as helping, in some degree, to explain how it has happened that for two-and-thirty years I have been prevented from establishing, as I ardently wished to do, important prophetic discoveries, until at last I begin to fear that the time yet left will scarcely be sufficient for the work that is before me. It is satisfactory, however, for me to know, that in order to establish my minute interpretation of the Apocalypse, which I hope now immediately to commence, it will be sufficient for me, without entering into any

lengthened controversial discussion, to rely on the common sense of the reader wherever this may yet be found unvitiated by the defective modes of interpretation unavoidably introduced by commentators, in their efforts to disengage themselves from the entanglements necessarily occasioned by their having adopted erroneous systems of Apocalyptic arrangement.

Though the foregoing case, which I trust I have now fully and satisfactorily explained, is the only one of completed and ascertained failure which has occurred to me in the course of my interpretation, there is yet a case, though it can only be properly defined as one of presumptive and anticipated failure, which equally calls for an explanation from me, before I bring these preliminary observations to a conclusion : the circumstances are these ; the prophecy of Dan. x. to xii., the main subject of which is the history of the infidel Antichrist of the last days, who shall deceive the nations and lead them to their destruction at the battle of Armageddon, contains, in chap. xi. verses 21 to 39, a narrative of the life of Napoleon Buonaparte, commencing from his first appearance on the stage of public affairs as commanding the French army called the Army of Italy, in the years 1796 and 1797, when he defeated all the combined forces that could be brought against him by the Emperor of Germany, the King of Sardinia, and the Pope ; and opened by these victories the way for the first abolition of the Papacy, and the overthrow of the papal government of Rome, in the memorable year 1798, which is at once the subject of the third Apocalyptic Vial of wrath, and the termination also of the 2401 (or 49 times 49) years of the vision of the Great Image. Subsequently to which the prophecy goes on to describe all the other principal actions of his life, until as "King," *i. e.* as Emperor of France and King of Italy, he brought all the papal nations of the continent into sub-

jection "to his will," and, according to *the ancient and true anticipation* of St. Jerome, in his comment upon verse 39, divided the land, thus subdued by him, as "a reward amongst his army." Now there is nothing more indubitable than the interpretation of the prophecy thus far ; I would, in truth, as readily believe it possible that my external senses, my sight, my hearing, and my touch, had conspired to deceive me, and I could as easily set aside their combined and continued evidence, as I could reject that addressed to my understanding, proving that this prophecy of Dan. xi. 21 to 39, has been fulfilled in the history of Napoleon Buonaparte ; the interpretation of the 30th verse of which, in particular, I have had occasion to refer to in the preceding pages.

But if the application of this first part of the prophecy of the individual Antichrist to the late Emperor of France be, as in truth it is, unquestionable, it is equally certain that the latter portion, verses 40 to 45, yet remains unfulfilled ; Napoleon disappears from the stage of the world without any indication of his departure being given in the prophecy, and he reappears at verse 40, after a lapse of time indicated by the expression, that what is next about to be narrated shall be "at the time of the end ;" without any indication being given that there will have been a change to a different person, who, as subsequently related, after a short course of successful enterprise, shall plant his tents, or "the tabernacles of his palaces, between the seas in the glorious holy mountain," and there come to his end, at the battle of Armageddon.

Now, in any case of difficulty in unfulfilled prophecy there is no other resource than to refer for explanation to the other unfulfilled contemporary prophecies ; and there is a very extraordinary one relating to the same individual infidel Antichrist of the last days, who is to be the author of the second fall of Rome, or Babylon, under the seventh Vial, as Napoleon was the author of the first overthrow of Rome, or Babylon, under the third Vial, and who is also said to be the leader of the armies who shall

“make war with the Lamb” and “come to his end” at the battle of Armageddon, as described in Dan. xi. 45. Now in this prophecy (Rev. xvii. 8 and 11,) relating to this future eighth and last head of the Roman empire, (and headship of the empire always implies sovereignty, actual or nominal, in the metropolis of the empire, the city of Rome,) he is represented as an *enigmatical* character and termed the beast that, at some time still future, “shall ascend out of the bottomless pit,” and also as “the beast that was, and is not, and yet is,” and again, as “the beast that was, and is not,” who will then be “the eighth” and last head of the Roman empire, and who is the same as one “of the seven” preceding heads.

But if it be allowed, as can scarcely be denied, that there is an enigma, or mystery, implied in this Apocalyptic description of the last head or sovereign of the Roman empire, then am I completely justified in having given an interpretation of Dan. xi. 21 to the end, as relating to Napoleon Buonaparte, which taken in its literal meaning would, since his death, involve a contradiction and apparent impossibility; for were not my interpretation of the latter portion of this prophecy, verse 40 to 45, found to contain the same feature of mystery and apparent contradiction as the corresponding Apocalyptic prophecy, it would be a proof that I had not given the correct literal interpretation of it. In so doing I have endeavoured to perform the plain duty of a commentator in respect to any prophecy yet unfulfilled, as also in pointing out the contemporary prophecies from which alone any further information can be derived; and from which we have learnt that the terms of the prophecy are to be considered as enigmatical, and that the manner in which it will be fulfilled is consequently mysterious.

But I have done more than this, for I have not left the student of prophecy to wait an undefined time, not knowing to what quarter to look for the expected solution of the mystery; I have long ago explained, to the best of my abilities, and have no reason to think I have been mistaken in my statement, that it will be

given before the end of the year 1847, when upon the occurrence of the great popular outbreak, or revolution of the seventh Vial, all over the continent, the Infidel Antichrist, the representative and successor of Napoleon, and the fulfiller of Dan. xi. 40 to 45, will place himself upon the throne of Rome, as the head of the Nations of the Western Roman Empire.

This second case which we have considered will thus appear to be only one of presumptive, not one of established error; in reference to which I am confident that my anticipations will be fulfilled; if not in a literal, yet, according to the prophecy, in an enigmatical sense; and that my previous labours upon its interpretation will not be thrown away, but will be found hereafter to afford, as having been given before the event, the most satisfactory and unquestionable evidence as to its true application.

I have thus, I trust, shewn that in no case has any detriment happened to the subject of prophecy through any unsuccessful anticipations of it on my part, for of the only two cases of the kind which have occurred, it has been found, that the first was productive of the greatest possible benefit to the subject; leading to the discovery of a fact hitherto unknown to the church, by means of which I was enabled to perfect (as I believe) my general system of prophetic interpretation; and that the second has served to demonstrate in a remarkable manner, and in the only way possible under present circumstances, the clearness and perfection of my system; by shewing that in a peculiar case, where from the terms of the prophecy being enigmatical, and the fulfilment consequently mysterious, the previous interpretation of it cannot be even attempted; that the time when, the place where, and the circumstances under which the true solution will be given, may still be clearly pointed out.

March, 1846.

* See preceding note in pages 83, 84.

In the preceding pages a due acknowledgment has been made of the long-continued efforts of a public journal to maintain unimpaired our national Protestant and religious principles and character. An able article has since appeared in its columns, contrasting the national characters of England and France, and showing how great is the honour which Divine Providence has put upon the religious and Protestant principles of the one, while the independent and vain boastings of the other have been turned into emptiness and confusion. As at the present time sentiments such as these cannot be too deeply impressed upon the nation, and as the political views of the journalist strongly confirm the author's interpretation of the Apocalypse, of which the contrast of God's dealings with the Protestant British nation, and with the papal continental nations, forms one of the principal and most interesting features, he considers that it will be well to combine their testimony, thus proving both prophetically and historically that it is righteousness alone, and adherence to Protestant truth, which has hitherto exalted, or can in future preserve this nation. This great truth promulgated in the subjoined article, together with the national acknowledgment of our dependence upon Divine protection, implied in the excellent prayer now appointed to be read in all the churches and chapels of England and Wales for the maintenance of peace and tranquillity, will form a suitable conclusion to this publication.

Extract from "THE RECORD" of March 27, 1848.

"We wish to contemplate for a few moments the relative positions occupied by France and England amidst the present shatter-

ing of the European nations. The consideration of it may be beneficial to ourselves and others."

"France stands at the head of the continental and, as she herself supposes, of the European nations. To her great rival, England, the palm of superiority will probably be awarded by most dispassionate observers. In the lighter and more refined and elegant graces of life France shines with greater brilliancy than her more sedate neighbour. She possesses much to attract and captivate the world, and this not only as it regards its vanities and dissipation, but its literature and science. On the two nations are fixed the eyes of all civilized nations, and their course and their fortunes are regarded with the highest interest."

"Disgusted and rendered infidel by the corruptions of popery, France in her first revolution pronounced there was no God; and her course to the close of the empire was godless and unprincipled to the last degree. The attempt, from the overthrow of Napoleon till the second revolution in 1830, to substitute Romish superstition for infidelity, was accompanied with very indifferent success. And there followed the accession of Louis-Philip to the throne, (not by the grace of God, but by the will of the people,) a recognition and pensioning of every description of faith, Jew and Gentile, which could show a sufficient degree of *respectability* to be worthy of this honour. Atheism had been long found a crazy foundation for the social edifice. It required simple unbelief or profound ignorance of the principles of the Divine revelation, to suppose that this new system, resting on scepticism and infidelity, would form a sensibly safer basis for human society."

"The French people have been, of late years, presented to the world as virtually without God. The faith most favoured by the court and nation was popery—the great Antichristian usurpation. Thus the material part of the religious service offered by the nation was not to Christ, but to Antichrist. Still, this was felt by all to be more a profession than a reality. Speculative and practical infidelity bore sway in the Chambers, and held rule over the press, through which media the mind and principles

and purposes of the nation were developed to itself, and made known to the world. God seemed not to be in all their thoughts. 'I will not,' says the Almighty, 'give my glory to another.' They gave it, not to 'graven images,' but to *themselves*. They were full of 'the glory' of 'the great nation'—of *its* wisdom, *its* accomplishments, *its* prowess: and truly and most eminently they 'gave not God the glory.'"

"The world was invited to behold *their* glory—a glory not derived from, or resting on God, but beginning, continuing, and ending in themselves. See what *we* shall not do! See what further heights of glory *we* shall not attain to! The chief ground of the quarrel of the most forward spirits with Louis-Philip was, that his pacific policy and his masterly dispositions for the preservation of peace, unduly limited the sphere of their glory."

"Now what, thus far, is the issue of this appeal to the world to behold their glory?"

"The king of their choice, it seems, has acquired none of it. His lamentable failures in those things which constitute glory, even according to a worldly standard, are universally acknowledged, while the nation has cast him away as worthless and contemptible. Their glory was not displayed by their nobles or by the representatives of the people. The two houses are described as bribed and corrupted, the unworthy tools of the king now dethroned and trampled upon. Some of the highest ministers of state have been recently found guilty of the grossest corruption: this is not glory. Some of their nobles of crimes which made Europe shudder: here is no glory. That a very large proportion of the population of Paris should be born not in wedlock, but in fornication, is no glory. That crimes of which it is a shame even to speak, and which overthrew "the cities of the plain," should, without check, be widely practised in that capital, is no glory. That publications abominably vicious and demoralising should not only form the staple of reading in Paris, but that from that centre they should be circulated for the corruption of Europe, is not glorious. Amidst, then, the outward

splendour and gaiety of France, amidst even its science and literature, there is much in the things we have mentioned to obscure its past glories, and to induce the observer to turn in search of the glories of which the nation boasts, to the *acmé* of its glory—the glorious revolution which has been just achieved.”

“And here what shall he find? The triumph of knowledge, of wisdom, of order, of science, of glory, in the choice and partial formation of the constitution and government which has taken the place of the lapsed monarchy!”

“He finds the king dethroned, and the monarchy dissolved, in opposition to the matured judgment and desire of the best and wisest of the men of nearly every party in the state. He finds the late chambers illegally broken up, and a Republic unwillingly declared, under the threats of an armed rabble, their hands dyed in blood. He finds this armed rabble now installed in power, in immediate contact with, and having in their clutches, the executive government. He finds rank and property and knowledge cast out, and the reign of ignorance and destitution commenced; and this reign already signalized by various edicts of the government, in obedience to the commands of the lowest of the people, whose direct tendency is not merely the destruction of all that is called Glory in the world, but the breaking up of the social edifice altogether. Of the present *glorious* position of France, the *Times* journal of Saturday declares:—‘The populace of Paris are the absolute masters of the Government and of France; . . . the free movement of parties is paralyzed by fear; . . . At the stage at which matters are now arrived all discussion means blows—all resistance civil war.’ And the *Economist* of the same day, the editor of which is a distinguished member of parliament, thus speaks of the same *glories*:—the proceedings of ‘the *ruling classes* of Paris are calculated more and more to excite our pity, compassion, and even contempt;’ and one effect of those proceedings he thus describes:—“Meantime, workshops are closed, and the formerly industrious citizens of Paris crowd the wine-shops of the lowest order, and are every day

sinking deeper into the most despicable imbecility of exhausted energies and depraved passions :’—such as these, be it observed, being, according to the *Times*, ‘the absolute masters of the government and of France.’ ”

“ We speak not of the future. We attempt not to penetrate into the depths of that gulf into which rulers and ruled appear about to be precipitated, or of the glories which shall be evolved in its dark domain. But so far,—at this moment, what do the nations of Europe see, called as they are to contemplate the glory of France, as practically separated, in its own imaginations, from God, and governing itself in its own wisdom and strength ? Do they not see in it ‘the purpose of the Lord of Hosts to stain the pride of all glory,’ which would exalt itself against the knowledge of God and his anointed one ? ‘Be wise now therefore, O ye kings : be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.’ ”

“ England, in the general esteem of the civilized world, and not a little in fact, stands, in respect of religion and the service of God, in diametrical opposition to France.”

“ Victoria is Queen, not in virtue of the choice of the people, but ‘by the grace of God.’ She stands at the head of a Reformed Church, protesting against all the heresies of Rome, and very especially against that damnable sin of closing the Book of Life from mankind. Her nobles, and the representatives of the people, meet around her in Christ’s name, and to Him and through Him are prayers daily offered for the blessing of the Most High on her person, her subjects, and her realms. From this kingdom has an angel flown, bearing in his hands the Gospel of salvation to all them that dwell under the face of the whole heavens. The number of copies of the Scriptures cast over the wide world by this nation, who shall declare ? The number of tracts and books and missionaries, how great ? Our sabbaths are hallowed in comparison of the sabbaths of the rest of Europe : as the rule, no business is done therein, and the regular and recognized haunts of amusement and pleasure are

closed. How great are the efforts made by all ranks of society for the religious and moral improvement of the population! Instead of religion being set aside, as in France, as a thing of nought, how do many of our most urgent disputes, in parliament and out of it, turn upon it? And how, when famine recently visited our shores, did the whole people, before the eyes of the world, from the Queen on the throne to her lowest subject, publicly humble themselves by fasting and humiliation before the King of Heaven?"

"Our readers well know how far we are from taking glory to ourselves on account of these things. They all know that there is another side of the picture which might be presented, in which are depicted national ingratitude and unthankfulness and impiety and ungodliness, and this with a vividness and expanse fitted to make the stoutest heart, that fears God, to tremble. Still it is the fact, that in the profession of the true faith of the Gospel, and in the fruits of that faith, this nation is recognized by the civilized world, as the nation which above all others fears God, cultivates religion, seeks refuge in His protection, and makes great efforts to spread a knowledge of his will throughout the world. The practical question then is, how has this nation fared, seeking in some measure the honour and glory of God, instead of their own GLORY, as their professed and ultimate end? Has God, that Being of infinite power, through whose universal superintendence every particle of dust takes its appropriate place in creation, given them to suffer in true honour and real glory, from their giving glory to Him, instead of attempting to usurp it to themselves, in forgetfulness or in contempt of his unalienable rights to the worship and service of his intelligent creation?"

"We need scarcely stop to reply. While France, first and chiefly, and the other European nations generally, are being torn and shivered by the revolutionary shock, this country, under His kind protection, sits calm amidst the storm. The attempts to disturb her peace have been frivolous in the extreme, and proved

the loyalty and soundness of her affections to her sovereign and her constitution. The king, the princes, the statesmen of France, seek refuge within our borders. On one side Prince Metternich, and on the other the Crown Prince of Prussia, is said to be seeking an asylum amongst us. Property, in large amounts, considered in peril in France, and other parts of the continent, is transmitted to England for security, and strengthens our credit and our resources. England, ostensibly trusting in God, and serving instead of forgetting or disowning him, is made by Him (with reverence be it spoken) an ark of refuge to the weary, the forlorn, the destitute, and the proscribed. This high honour, this true glory, is conferred upon her by Him who ruleth over all, who setteth up one and putteth down another, and who declares, that ‘those that walk in pride he is able to abase.’”

“The contrast between the two nations, as we have stated it, is real and palpable. The contrast between the neglect of God by the one, and the acknowledgment of God by the other, cannot be denied; nor can the still greater contrast be overlooked between the dishonour now poured on the one, and the crown of honour and glory placed on the head of the other. We have accounted for the difference on plain scriptural principles—on the first principles of the oracles of God. There are those, we know, who will regard our exposition of the case as the result of pure fanaticism and enthusiasm. But we earnestly warn all such, that this is their judgment, merely because amidst all their other studies, acquirements, and pursuits, they have not made the Bible their study, with prayer to God for his illuminating grace. Whoever truly knows his Bible, as he ought to know, knows that what we have advanced are the words of truth and soberness.”

“And he will coincide with us when we proceed to say that the very great mercies which the present day sees vouchsafed to this country by the Almighty, should lead us to admire his merciful condescension and unfailing truth. He has made apparent this day the difference between the nation that serves him and the

nation that serves him not. But O, how imperfect is that service ! Nay, mingled with the service, how much is there of sin and dishonour done to His glorious name by this favoured but guilty nation, on account of which He has been, and is still, severely chastising us ; on account of which he is calling us to repentance, and to bring forth fruit meet for repentance. On the various heads of our national offences we shall not at present enter. But sure we are, that no man of Christian intelligence and of sober reflection can doubt, that men of all ranks of society have much need to consider their ways ; that the astounding manifestations of God's providence around us loudly call for national and personal examination, for diligent searching into the soundness of our principles, and the Christian purity of our ways ; and also call for a PUBLIC NATIONAL RECOGNITION of the hand of God in these wonders, for thanksgiving for his mercy to us hitherto, for humble confession of sin, and for united prayer for mercy, that he may save this nation from the fearful judgments that seem to hang suspended over the earth."

"One of the most marked distinctions between this country and France and the other Continental nations, during the recent visitation of famine which rested on all, was the appointment by this people of a day of national humiliation before God ; while the striking manner in which it was observed throughout the whole land, afforded cause for grateful thanksgiving. Now scenes are passing around us such as were never before crowded together in the history of the world ; thrones tottering, nations contending, and forced into positions of the highest peril, fitted to excite the most intense alarm."

"Let this nation show again to the world where she considers her strength lieth. By a renewed act of NATIONAL HUMILIATION she will give glory to God, and probably, in His great mercy, draw down security upon herself. Does any one scoff at this saying ? Let him for a moment reflect that he scoffs not at us, but at HIM that brings these judgments on the earth. That merciful and almighty Being, who at the same time 'will by no

means clear the guilty,' proclaims to nations, as well as to individuals, by the mouth of the beloved apostle, 'If we say we have no sin, we deceive ourselves, and the truth is not in us : if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

"We accordingly humbly beseech all our readers who coincide with us in these views, to take the necessary steps for the accomplishment of the great object, in their various stations of life. May the subject, in its high importance and scriptural propriety, be brought under the view of our beloved Queen, of the Prince Albert, of Cabinet Ministers, of Bishops, of the members of the Legislature, and of the community at large. This done, we doubt not, the object will be attained to the glory of God, to our own security, and to the good of other nations."

A Form of Prayer to Almighty God, for the maintenance of Peace and Tranquillity.

"O God, whose never-failing providence ordereth all things both in heaven and earth ; we Thine unworthy servants most humbly beseech Thee to continue Thy favour to this land, and to preserve us alike from foreign enemies and domestic divisions. We acknowledge, O Lord, that if Thou wert to deal with us after our sins, or reward us according to our iniquities, we might most justly have fallen under Thy wrath and indignation. For in our prosperity we have too much forgotten Thee ; other lords besides Thee have had dominion over us ; we have offended against Thy holy laws, and have not glorified Thee, in whose hand our breath is, and whose are all our ways. Thou hast said in Thy Holy Word, that when Thy judgments are upon the earth, the inhabitants of the world will learn righteousness ; and now we beseech Thee so to incline the hearts of the people of this land, that they may bear one another's burthens, and follow the things

hat make for peace, and have love one towards another. And do Thou, Lord, of Thy great mercy, restore to us such prosperity, that we may not sow much, and bring in little, but that Thou mayest bless us in whatsoever we set our hand unto ; and that our people may eat their own bread with quietness. Above all, teach us so to acknowledge Thee, the Author and Giver of all good, that we may live in Thy faith and fear, setting our affections on things above, and seeking first Thy heavenly kingdom, through Jesus Christ our Lord ; to whom, with Thee and the Holy Ghost, be honour and glory, world without end. *Amen.*"

Tabular View of the latter times of Daniel and St. John.

		Periods of Daniel.	
		Ecclesiastical.	Civil.
The Papal period of 1260 years, commencing March, A. D. 533, terminated with the first French Revolution and the abolition of royalty, on 21st September, 1792.		1260 years ends 1792.	
<p align="center">THE GREAT DAY OF THE WRATH OF THE LAMB.</p> <p>VIAL 1. The national profession of Infidelity in France, November, 1792.</p> <p>VIAL 2. The Reign of Terror in France, 1793 and 1794.</p> <p>VIAL 3. The overthrow of the Papal government in Rome, 1796 to 1798.</p> <p>VIAL 4. The tyrannical reign of Napoleon the Great, 1802 to 1814.</p> <p>VIAL 5. The Army of occupation of the kingdom of France, 1815 to 1818.</p> <p>VIAL 6. In the Eastern empire.—The dismemberment of the Turkish Empire by the revolt of the Greek provinces. In the Western Empire.—The revolutions of Naples, Piedmont, Spain, and Portugal, 1820 to 1823.</p>		Period of 7, 11. ... + Period of 30 years.—Dan. xii. 7, 11. ... + ends 1823.	First jubilean period of 49 times 49, or 2401 years, from B.C. 603.—Dan. ii. 1. ends 1798.
<p>Labours of the Protestant British Church in preparation for the effusion of Vial 7.</p> <p>The Institution of the Prophetic Society, 1826.</p> <p>The Institution of the Reformation Society, 1827.</p> <p>The Institution of the Evangelical Alliance, 1846.</p>		Period of 45 years.—Dan. xii. 11, 12. ... + 25 years. ... + Period of 20 years. ... + ends 1867.	Period of 2430 years, from B. C. 603.— Dan. ii. 1. Second jubilean period of 49 years, from A. D. 1798. Period of 2400 years, from B.C. 558.— Dan. viii. 1. Period of 1225 years, from the Hegira, A. D. 622. ends 1847.
<p>VIAL 7. An universal Continental popular insurrection and revolution, producing the consolidation of the ten kingdoms of the Western Empire into three only, and the rise of the Infidel Antichrist to the sovereignty of Rome; with the destruction of the Papacy.—The desolation of the continent by the armies or hordes of Russia.*</p>			
The conversion of the world by the preaching of the restored and converted Jews preparatory to the Millennium.			
<p align="center">THE MILLENNIUM.</p> <p>An universal theocracy of 1000 years, administered by the risen and glorified Saints; represented in the Apocalypse by the Elders and Cherubim which surround the throne (Rev. iv. 4, 7, 8; v. 10); and in the Jewish temple, by the Cherubim of glory, which formed part of the mediatorial throne.</p>			

* This is supposed to occur subsequently to the battle of Armageddon fought in the Holy Land.

† Intersections of the Civil and Ecclesiastical Periods, after the manner of the intersection of the Civil with the Ecclesiastical Jewish year.

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LONDON :

PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.





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